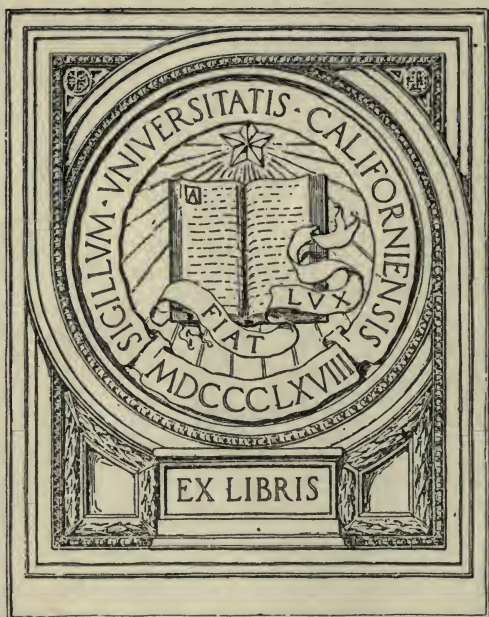


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A

HEBREW GRAMMAR,

COMPILED FROM

SOME OF THE BEST AUTHORITIES,

BY

SIDNEY WILLARD, A. M.

HANCOCK PROFESSOR OF HEBREW AND OTHER ORIENTAL LANGUAGES IN
HARVARD COLLEGE.

UNIV. OF
CALIFORNIA

CAMBRIDGE:

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1817.

District of Massachusetts, to wit :

District Clerk's Office.

BE IT REMEMBERED, that on the thirteenth day of February, A. D. 1817, and in the forty first year of the independence of the United States of America, SIDNEY WILLARD, A. M. of the said District, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, viz.

“ A Hebrew Grammar, compiled from some of the best authorities, by SIDNEY WILLARD A. M. Hancock professor of Hebrew and other oriental languages in Harvard College.”

In conformity to the act of the Congress of the United States, entitled, “ An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;” and also to an act, entitled, “ An act supplementary to an act, entitled, An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

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 { of Massachusetts.

Sept 9th 1817 Mary Taylor

PREFACE.

THE great attention which has of late been paid to acquiring a knowledge of the *Hebrew language*, by students in theology, in our country, and the great expense of procuring suitable *grammars*, have induced the author to compile one, which he hopes will in some degree answer the purpose, for which it is intended.

It will no doubt be asked, since the vowel points have been so long neglected in our public seminaries, why they are now revived. Anticipating this inquiry, I shall give a very brief account of the controversy concerning the vowel points, and endeavour to show the amount of their usefulness.

In regard to the *antiquity of the vowel points*, some have contended that they are coeval with the letters. Others refer them to *Moses*, others to *Ezra* and the great synagogue, and others to the *Masorites*, who, about five hundred years after Christ, (some fix a time more modern,) added them to the Hebrew text.

We may pass by the arguments of those, who contend for the greatest antiquity of the points; they are founded in the supposed necessity of the case, and not in any facts, adduced for the basis of those arguments.

To the two *Buxtorfs*, father and son, whom we are compelled to respect for their learning, however much their judgment might have been seduced by Rabbinical lore, we look for the strongest arguments upon facts, on the side of the high authority and early origin of the vowel points.

The *elder Buxtorf* traces their history in the *Masora*, or book of traditions, held in veneration by the Jews, and containing

their *Critica Sacra*, from the hands of a succession of men, who were reputed to be the most wise and learned. The Masora comprises all those points and accents, and diacritical marks, those letters greater and smaller than the common impression of the text, those inverted and suspended letters, and divisions of the text, and marginal notes, and remarks subjoined to the several books, which we see in our common editions of the Masoretic Bibles. All this is the application of the critical labours of the Masorites, already existing in separate books, to the Hebrew text.

An important part of the controversy, in which the partisans of the Masoretic points and their adversaries have taken opposite sides, relates to the origin of the Masorites, who attempted to fix irrevocably the text of the Old Testament, and to guard it against corruption. It is not pretended on either side, that the whole apparatus of the Masorites, or even that of the points alone, was the work of one contemporaneous body of men.

The elder Buxtorf, in his commentaries upon the Masora, remarks, that, after the destruction of Jerusalem by Vespasian, many learned Jews must have remained in the land of Israel, where, in various places, they restored their schools and religious institutions. Among these places Tiberias, which received its name from Herod the Tetrarch, in honour of Tiberius Cesar, was particularly illustrious, and continued so till the year two hundred and thirty after Christ. For all this he quotes several learned Rabbins; but here the chronicles of the Hebrews fail to relate any thing remarkable of the schools, and of the study of letters in Judea; and now, the Jerusalem Talmud being completed, and learning being on the decline in Judea, the schools were transferred to Babylon, whither they drew the most learned men. Afterwards, however, learning, which had never expired there, revived at Tiberias, till, about the commencement of the sixth century, it became the most celebrated seat of Jewish literature.

I have not yet fully expounded the claims, maintained by the Buxtorfs for the great antiquity of the vowel points. It is not their opinion that the Masorites, who completed what we now call the Masora, were the inventors of the points; but only that they acted as censors upon words, already marked by points and accents. This they infer as well from the inconstant pointing itself, as from the Masoretic notes of censure. If this part of criticism, says Buxtorf, pertains to the Masora, and all who were the authors of it are called Masorites, certainly the men of the great synagogue were the first Masorites, and consequently Ezra the scribe was among the number.

The Buxtorfs appear to have been more credulous concerning certain Rabbinical fables, than some of the more learned Jews themselves. *Elias Levita*, a Jew, celebrated for learning, believed that the vowel points were devised, and added to the sacred text, after the completion of the Babylonish Talmud, by certain Jewish critics, about the five hundredth year of Christ. This is the ground taken and vindicated by *Capellus*, against the Buxtorfs, and almost the whole host of the Rabbins. Those, says *Capellus*, who attribute the points to Ezra, acknowledge that the aid of such a punctuation was unnecessary for the people, to whom the language was vernacular, as it was to the Jews, before the Babylonish captivity. It is further manifest from the experience of many ages, that none of the Jewish books, written in Hebrew, except the Bible, were furnished with points; and yet they were read and understood, even by those, to whom the language was not vernacular, but known only from a course of instruction.

The argument, which he thinks conclusive against the supposition that the vowel points originated with Ezra, is drawn from the *Septuagint version*, from the *Chaldee paraphrases*, from the Greek of *Aquila*, *Symmachus*, and *Theodotion*, and from other versions, and from the Latin of *Jerom*; the authors of all which, he endeavours to prove, were destitute of any pointed

codes. To these he adds the *Talmud*, and the writings and commentaries of Jerom, in which there is no mention of the points, and no figures, names, or vestiges of them to be found; which, he concludes, could not have been the case, if they had then existed.

Further, he remarks, we have the tacit consent of the Jews, that the volume of the law, which was preserved in their synagogues with great veneration, and shown to the people, was without points and accents; that the Cabbalistic and Talmudical writings deduce none of their mystical interpretations from these points and accents, and that the *Samaritan*, or ancient Hebrew, has no vowel marks. He pursues in detail all the arguments drawn from the Jewish history, from grammarians, and critics, and cabbalists, in order to refute them from their intrinsic inconsistency, or by means of superior and opposite authorities.

On the whole, he concludes, that the points now in use were not introduced, till after the completion of five centuries from the birth of Christ, and that they were then contrived only for the sake of those, who were not familiar with the Hebrew, and who required this aid to read the Hebrew text with accuracy. As for the rest, says Capellus, who they were that invented the points, whether one person or many, whence they sprung, and at what time, whether in the sixth, seventh, or eighth century, cannot be precisely determined, on account of the defect of historical monuments, and the dark ignorance that obscures those times; though it is pretty manifest that they were introduced by the Masorites of Tiberias, after the fifth century; not at one and the same time, but by degrees, and at different times, extending to the twelfth century, when they were last of all elaborated by *Ben-Ascher* and *Ben-Naphtali*.

Such is a very brief view of the controversy concerning the Hebrew vowel points. And may we not reasonably suppose with *Eichhorn* and others, that the sacred writers, since they used

the *Phœnician* or *Phœnico-Egyptian* character, might also have adopted the vowel marks? It seems highly probable, that, although no Hebrew manuscripts of the Bible, before the fifth century, were pointed throughout, single words and phrases were pointed by the authors themselves, or by those who succeeded them. Even this partial punctuation, says Eichhorn, would be useful; and it is also agreeable to analogy, deduced from the Arabic and Syriac. Agreeably to the same analogy, it is probable that the ancient Hebrews had three vowel points, perhaps of variable quantity; that they furnished their manuscripts with them in ambiguous passages; and that, when the Hebrew ceased to be a living language, the present punctuation was introduced by grammarians, to preserve the sounds of the words, and the customary interpretation of the writings.

Capellus and his adherents, aware of the existence of vowels in the Hebrew scriptures, from what appeared in the *early* versions, from the critical writings of the Jews, from Origen's specimens of the Hebrew text in Greek characters, &c. sought for them in the alphabet itself.

There is an obscure passage in Jerom, concerning the Hebrew vowels, or *matres lectionis*, as they have sometimes been called. He says, that, among the Hebrews of his time, the four aspirates א, ה, ו, and י, were vowels; that these four aspirates, followed by י and ו, form diphthongs, and that י and ו are sometimes vowels. But, notwithstanding this testimony, none of the modern critics contend for the vocal power of ה, and none, till Masclef, for that of י; and those who find vowels in the alphabet, differ from Jerom, by claiming י and ו generally. Besides, it is manifest that Jerom attached a different notion to the term vowel, applied to the aspirates, from that which is adopted by some modern critics; for he considers them as commutable, and depending on their alliance with every kind of vowel sound for their pronunciation. This, in connexion with other vague and contradictory accounts of the vowel letters, renders it probable

that Jerom, if he had any definite notions concerning these letters, drew them from circumstances, with which he has not made us acquainted, and not from the inherent power of the letters themselves.

The same indeterminateness already observed in Jerom, appears from the specimens of Hebrew, expressed in Greek letters, in *Origen's Hexapla*. According to these, א for example is represented in different places by several vowels of different powers; so that if א, says a French critic, be one of the *matres lectionis*, it is indeed a mother of wonderful fruitfulness.—All then that seems to be proved from these writers is, that the Hebrew text was not accompanied in their time with the punctuation now in use.

Capellus maintains, that, before the introduction of the vowel points, the Hebrew was read by means of the letters א, י, and ך; which were a substitute for vowels, *vice et loco vocalium*, and hence called by grammarians *matres lectionis*. In the same way the *Arabians* and *Syrians* still write; and in none, except their sacred books, use vowel marks; nor in these books, where they are most exact, do they employ more than three such marks.

Apprehending that, by confining himself to the letters already mentioned, he would seem to reduce the vowel sounds to a very limited number, Capellus assigns to each such a variety of offices, as to relieve the objector from this difficulty; but at the same time renders these elements more complex in their combinations, than if their number were increased.—He proceeds to an analysis in particular of the uses of י and ך, which present the most plausible claims to the character of vowels, and exemplifies in the characteristics of conjugations, in the inflection of verbs, and in the formation of nouns, their employment, as the governing elements of these changes. א and ה are introduced in the course of the argument; and, though not presented with the same confidence, are at length invested with the same prerogatives. All these, he says, are of vast importance

in reading Hebrew that is not pointed, and I cannot resist the conclusion, that they are used in the character of vowels. He proceeds to shew how these *matres lectionis* have been deprived of their parental office, either by the intrusion of the points, or by the language attaining to such a manhood, that their direction became no longer necessary ; and the scribes ceased to avail themselves of their aid in copying the sacred records.

In his appeal to the Arabic and Syriac, I cannot perceive that Capellus has gained any thing in favour of the original vocal power of any of the letters. It is true those languages have each but three vowel marks ; but the alphabet of the Syriac is so essentially the same as that of the Hebrew, that it sheds no light, where this is obscure ; and the Arabic differs from the Hebrew, only by multiplying a few kindred consonants to express slight varieties of sound. The alphabet of the Arabic language is treated by grammarians, as an alphabet of consonants ; and the *alif*, *waw*, *he*, and *ya* or *yod* are attended with the same ambiguity, as the corresponding Hebrew letters.

After looking through the many folio pages of Capellus upon the vowels of the Hebrew alphabet, I am unable to perceive the force of his arguments concerning any of them, except those doubtful letters, *vau* and *yod*. The others appear to be merely aspirates, coalescing with all the variety of vowel sounds, which may accompany them. *Vau* and *yod* have a distinctive character, insomuch as they appear in certain positions, to produce the long vowel sounds, by coalescing with a vowel point. In regard to all the other supposed vowels, there appears, among those who claim them, much gratuitous assertion, and no small inconsistency and contradiction. These two exceptions also are equivocal, and have nothing of that uniformity, which we find in the vowels of European languages.

Nothing need be said of other more modern attempts to find

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Nothing need be said of other more modern attempts to find

vowels in the Hebrew alphabet, such as those of Masclef for example ; because the result is merely artificial.

Amidst all this uncertainty among the advocates of original vowel letters in the Hebrew alphabet, concerning their number, and the inconstancy and contradiction among them concerning the pronunciation, we need not approach the points with very fearful prejudices ; for whatever may be determined concerning their value, in respect to the genuine pronunciation of the language, they are no doubt the production of Jews, who were learned in their sacred records, to whom these records had been transmitted with much care, and who felt interested in preserving the accounts of their national history and religion, as nearly as possible, in their native, spoken, and written language.

This leads me to state, in a few words, what appears to me to be the fairest estimate of the value and usefulness of the vowel points.

If, as we have reason to believe, they were gradually introduced, (and some marks of this kind appear to be of great antiquity, though the precise period of their origin is unknown) they were probably at all times of some critical value, and transmitted, from one age to another, the manner in which the Hebrews understood their own scriptures. The respect, in which the vowel points are held by the Jews, is certainly no argument for their rejection ; and if they sometimes mislead and betray the reader, who gives them too much of his confidence, and are therefore not infallible, it is not thence rashly to be inferred, that they are always treacherous, and hence never to be trusted.

It is hard to believe that a body of Jews at one time, or at successive periods, combined together, and contrived, with so much labour as the case must have required, a complex machinery, purposely intended to corrupt the whole collection of those writings, which were held in such high and even superstitious veneration, by the great mass of their nation. By the supposi-

tion therefore, that the points are of no critical value, we accuse the most learned men of that nation of ignorance, concerning what above all things it became them to know,—the records of their peculiar, national religion. Unless we are willing to believe that the authors of these critical helps for interpreting the Old Testament, were ignorant of their own sacred writings, or entirely destitute of integrity, and respect for their own religion, we cannot maintain, that their attempts to preserve the pronunciation and genuine reading of the Hebrew scriptures, are either fraudulent or frivolous.

The most unfavourable supposition concerning the vowel points is, that they have supplanted the legitimate vowels, and usurped their place. But to those who know how limited is the province of these pretended vowels; and that the principal violence is done to *vau* and *yod*, the charge does not appear of very serious import. It has been very common to charge the omission of these two letters entirely to the account of Masoretic corruptions. But this is gratuitous; for though the transcribers of the Masoretic copies might sometimes omit them by accident or even by design, yet scribes of more ancient date were liable, at least from accident, to similar omissions. In the various readings of *Kennicot* and *De Rossi* these letters are frequently restored to their places on the authority of unpointed manuscripts. But it is very possible that the Masoretic recensions may even here have had an influence, contrary to what has been usually supposed; and by means of preserving the sounds of these letters, with long vowels, have again introduced them, where they had previously been omitted.

Wherever our speculations may lead us in this dark controversy, we can derive little consolation from reprobating the *pernicious* intermeddling of the Masorites with the Hebrew text; for all our Hebrew Bibles contain the text of these critics, whether with or without the points; and the helps for interpre-

tation, independent of the points, are very limited. Amidst all the railing at the Masorites, therefore, they are still our interpreters : and while at one moment we express our indignation against them, as the authors of a mutilated text, at the very next we refer to them for the signs, by which it may be restored to its integrity. Surely that cannot be a very shocking corruption, which contains in itself, and studiously puts in the power of its adversaries, the means of correction.

May we not conclude, on the whole, that some knowledge of the vowel points is necessary to one, who wishes to become well versed in the original of the Hebrew Scriptures? It has been allowed by many, that they are equivalent to a version of the Old Testament. They are more;—they afford to one, who will take pains to understand them, a perpetual commentary, by the most learned Jews, upon the sacred text of their own scriptures.

I conclude with a single remark from the celebrated *Semler*, on the subject of the vowel points. “ While,” he says, “ it is absurd to fill our books with the dull trifling of the Jews, and the vanities of their external religion; it is unfair to spurn or neglect these public ministers of interpretation.”



The author cannot forbear to mention, in this place, his obligation to the *Rev. Professor Stuart*, of the theological institution at Andover, for much valuable assistance in this compilation. Had it not been for the encouraging aid, and animating zeal of that gentleman, so well known for his ardent and successful pursuit of sacred learning, the grammar would not have been undertaken.

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HEBREW GRAMMAR.

CHAP. I.

OF THE ALPHABET.

THE Hebrew alphabet consists of twenty two letters, five of which have a distinct form, when they are used at the end of a word ; and are called final letters.

Final Letters.	Figure or Form.	Names.	Corresponding Roman Letters	Numerical Power.	Similarly formed.
	א	Aleph	- - -	1	
	ב	Beth	Bh or V	2	בכנ
	ג	Gimmel	Gh	3	גנ
	ד	Dâleth	Dh	4	דרך
	ה	He	H	5	החת
	ו	Vâv	V	6	
	ז	Zain	Z	7	
	ח	Hêth	Hh	8	
	ט	Teth	T	9	טמ
	י	Yod	Y	10	יוזן
ך	כ	Kaph	Kh	20	
	ל	Lamed	L	30	
ם	מ	Mem	M	40	םס
ן	נ	Nun	N	50	
	ס	Sâmech	S	60	
	ע	Ain	- - -	70	
ף	פ	Pe	Ph	80	
צ	צ	Tsade	Ts	90	עצ
	ק	Koph	K	100	
	ר	Resh	R	200	
	ש	Shin	Sh	300	שש
	ש	Sin	S	300	
	ת	Tav	Th	400	

Aleph א is the *spiritus lenis* of the Greeks.

Heth ח is here represented by Hh : the English language has no letters which express its true sound, and it can only be acquired from oral instruction.

Ain ע was originally a strong guttural aspirate. In the Septuagint version it is sometimes expressed by γ, and so also in our English version by g ; as Gaza, Gebal, &c. but in general no corresponding letter is used, and the true sound is lost.

Shin ש has a point on the right, and is pronounced Sh ; Sin ש has a point on the left, and is pronounced S. These are only different powers of the same letter.

The letters are used as numerals.*

According to the various organs by which the letters are pronounced, they are divided as follows ;

אחחע Gutturals.

זסצדש Dentals.

גיכק Palatals.

בומפ Labials.

דטלנת Linguals.

The alphabet is also divided into *radical* and *servile* letters.

These eleven גר זחט סעפצקר are called radical, because, wherever they are found, they belong to the root, or primitive word.

The remaining eleven אב הו יכלמן שת are called serviles, because, when they do not constitute part of the primitive word, they serve to form its derivatives, to make the inflections of verbs, to vary nouns, &c.

* See appendix [A].

CHAP. II.

The points and marks about and within the letters are vowels, mappik, dagesh, maccaph, and accents.

VOWELS.

Five long.

Kamets	ך*	a	=	a	in fall
Tsere	ך	e	=	ai	in pain
Hirik	ך†	i	=	ee	in feel
Holem	י	o	=	o	in cone
Shurek	י	u	=	u	in rule or oo in [moon.]

Five short.

Pāthah	ך	ă	=	a	in man
Segol	ך	ě	=	e	in men
Hirik	ך†	ĩ	=	i	in pin
Kamets Hateph	ך	ö	=	o	in not
Kibbutz	ך	ũ	=	u	in sun.

To these short vowels must be added Sheva and its compounds.

Sheva	ך	ε	=	e	in belong
Hateph Pāthah	ך	a	=	a	in Germany
Hateph Segol	ך	e	=	e	in begin
Hateph Kamets	ך	o	=	o	in history.‡

* The letter ך is used merely to shew the position of the vowel.

† Long hirik is followed by ך, which generally distinguishes it from short hirik.

‡ By the manner in which the vowels are here represented, the learner will find it easy to read the lessons to be found in the appendix. In the long vowels, however, he may at first experience a little difficulty; because some of the English letters are merely artificial representations of the Hebrew vowels: but by recurring a few times to the explanation of the sounds, he will be-

Pathah furtivum is the simple pathah (·) used under the gutturals, at the end of a word, and is classed with sheva and its compounds, as a very short vowel.

Mappik is a point in a final ה, and requires that it be pronounced like h, instead of being silent; as אֱלֹהִים eloäh.

Dagesh is a point in the middle of a letter, and is of two kinds, *lene* and *forte*.

Dagesh lene is found only in the letters בגדכפת (begad-kephath) either at the beginning of a word, or after a silent sheva. It takes from these letters their aspiration; so that they are sounded b, g, d, k, p, t :* as בְּנִי bēni מִשְׁפָּט mīshpät.

Dagesh forte may be found in all the letters; and it not only takes from the aspirates their aspiration, but doubles the letters; as מִכָּל mīk-kal.

Note. Dagesh is excluded from the gutturals אהחע for the sake of euphony; and is very rarely found in ה.

Maccaph is a small stroke, like a hyphen, joining two words; as כָּל-לֵב.

OF ACCENTS.

Accents are used principally for directing pronunciation, and denoting the pauses.

They are divided into *tonic* and *euphonic*. Metheg ם is euphonic; all the rest are tonic.

Those accents which mark the pauses are

come familiar with them, and will find that the method here adopted is, on the whole, the most convenient method that has been devised.

* In the alphabet א and ה are represented by gh and dh; but these sounds are unknown to us, in contradistinction from g and d, and consequently dagesh lene does not alter their sound.

Ⲛ Revia, Comma. Ⲛ Athnah, Colon.
 Ⲛ Zakeph-Katon, Semicolon. Ⲛ Sillook, Period.

To these are sometimes added

Ⲛ Tiphha, Comma—Ⲛ Segolta, Semicolon—and Ⲛ Pesik, Colon or Period.*

CHAP. III.

OF READING.

R. 1. Hebrew is read from the right hand to the left.

R. 2. A syllable, composed of one consonant and one vowel, is called *pure*; as לַ la: but if the vowel have more than one consonant, it is a *mixed* syllable; as מַדּ מֶדֶת mäd-t.

R. 3. Every syllable begins with a consonant, except ו in the beginning of a word; as וּרְבִי oo-rä-voo, and *pathah furtivum*; as רוּחַ roo-ah.

R. 4. Every letter requires a vowel, except at the end of a word, where a sheva quiescent is understood; as לַמַּד la-mäd, instead of לְמַד.

Except also the letters אֵהָוִי (Ehevi) which are sometimes without a vowel, and are quiescent; as אֵ in מִצָּת ma-tsa-tha; ה at the end of a word; as רָאָה ra-a; ו with holem or shurek; as שָׁמוֹ shä-mo, הָיִי ha-yoo; and י in דְּבָרָיו dä-va-rav.

R. 5. *Kamets* (ֿ) becomes kamets hateph, and is to be read like short ö,

1. Before a single or compounded sheva, without a metheg or accent between.

* See appendix [B] for a more full account of the subjects of this chapter, particularly of the accents.

2. At the end of a word; when followed by a consonant, except **ס** or **ת**.

3. Before dagesh forte without a tonic accent.

R. 6. *Holem* is sometimes without a **ו** as **לֹא** lo. When it precedes **שׁ**, its place is supplied by the dot which belongs to that letter; as **מֹשֶׁה** moshě. When **שׁ** has no vowel, its own dot is also holem; as **שֹׁנֵא** sone.

R. 7. *Sheva* is pronounced,

1. In the beginning of a word; as **בְּנֵי** bəni.

2. In the middle of a word after another sheva; as **תִּלְמִדּוֹ** tilmədoo.

3. In the middle of a word after a long vowel without the tonic accent; as **וּלְשׁוֹן** ooləshon.

4. When under a letter which is followed by the same letter, or under a letter with dagesh forte; as **הַלְלוּיָהּ** hələlooyah, **פִּקְקִדּוֹ** pikkədoo.

But in all other cases sheva is silent; even at the end of a word, preceded by another sheva, they are both silent; as **לַמַּדְתָּ** lamădt.

R. 8. Simple sheva is never found under the gutturals; and when it is required by analogy to other words, it takes one of its compounded forms.*

CHAP. IV.

OF THE ARTICLE.

The Hebrews have but one article, expressed by **ה** with a *pathah*, prefixed to the noun, and a dagesh in the succeeding letter; as, **הַשָּׁמַיִם** the heavens.

Excep. 1. When the letter does not admit of a da-

* For exercises and lessons in reading see appendix [C].

gesh the article has a kamets; as הָאִישׁ the man. But if the letter be a ה heth the article retains its pathah; as הֶחָיָה the seer.

Excep. 2. When the article is succeeded by a kamets, its pathah is changed into segol; as הֶהָרִים the mountains.

Note. To distinguish the article from the ה interrogative, observe that the latter is generally pointed by (·) hateph-pathah, as, הַטּוֹבָה whether it be good.

CHAP. V.

OF NOUNS.

Formation.

Nouns are generally formed from the third person singular of the preterite tense of the verb in its first form :

1. By changing its vowel or vowels; as דָּבַר a word, from דָּבַר he spake; or מֶלֶךְ a king, from מָלַךְ he reigned.

2. By dropping a radical letter; as חֵן grace, from חָנַן he was gracious.

3. By adding one or more of the הֶאֱמַנְתִּי *heemanti* letters, as מְכַסֶּה a covering, from כָּסָה, he did cover; or מְלָלָה a word, from מָלַל he spake; or מַתָּנָה a gift, from נָתַן he gave.*

Of Gender.

Nouns are either masculine, feminine, or common.

Those words that consist of the radical letters only,

* א, ה, and ת are commonly added to the beginning. כ is also usually prefixed. נ is generally placed at the end, and י at the beginning, middle, or end.

as דָּבָר a word ; and the names of men ; of offices occupied by men ; of rivers, of mountains, and of months, are generally masculine.

Those that end in ה or ת, as אֶרֶץ earth, דֶּלֶת a door ; also the names of women, of cities, and of countries, and of things double in their nature (as eyes, hands, &c.) are feminine.

The names of beasts, as בָּקָר, cattle ; צֹאן, sheep ; דּוֹב, a bear ; זֶאֵב, a wolf ; also the numerals 20 עֶשְׂרִים, 30 שְׁלֹשִׁים, &c. 100 מֵאָה, 1000 אֶלֶף, &c. are common to both genders.

The feminine noun is formed by adding ה and a preceding (·) to the masculine, as מַלְכָּה a queen, from מֶלֶךְ a king. But if the last letter be ה, the points only are changed, as יָפָה masc. יֵפָה fem. and when the masc. ends in י, a ת is generally added ; as מִצְרִי an Egyptian man, מִצְרִית an Egyptian woman.

Of Number.

Nouns have three numbers ; singular, dual, and plural.

The masc. forms its dual by adding to the sing. the termination ים and a (-) pathah under the preceding letter ; as יָד a hand, dual יָדַיִם two hands ; and its plural by adding ים and a (·) hirik under the preceding letter ; as דָּבָר a word, plural דְּבָרִים words.

The fem. forms its dual in the same manner as the masc. but changes likewise the ה into ת, as שִׁפָּה a lip, dual שִׁפְתַּיִם lips ; and its plural is formed thus :

If the sing. ends in ה, that letter is changed into ות, as נַעֲרָה, a damsel, plural נַעֲרוֹת. If in ית with a (·) hirik preceding, the י receives a ו, as מִצְרִית, plural מִצְרִיֹּת. If the termination be ות the ו is

changed into a *ḥ* with a dageshed *ḥ* preceding it, and a (·) under the preceding letter, as מַלְכוּת, plu. מַלְכוּתֹת.

Of case and regimen.

The cases in Hebrew nouns are not distinguished by terminations, as in some other languages, but by letters prefixed to the noun, or by separate particles, which are the same in the different numbers and genders; as,

Nom.	מֶלֶךְ	a king
Gen. & Dat.	לְמֶלֶךְ	of or to a king
Acc.	אֶת־מֶלֶךְ	a king
Voc.	הַמֶּלֶךְ	o king
Abl.	{ מִן־מֶלֶךְ }	from a king
	{ מִמֶּלֶךְ }	
	בְּמֶלֶךְ	in a king

Note. Though this example is given to point out the cases *commonly* signified by the prefixes, yet there are many peculiarities in their use, which will be pointed out in the syntax.

When two nouns are related to each other so as to require the preposition *of* between them, the former is said to be in *regimen*, or *construction*.

The masc. sing. in regimen, shortens the vowels; as בֶּן־דָּוִד, instead of בֵּן; or דְּבַר אֱלֹהִים the word of God, instead of דִּבְרַר; and the plural drops its ם, and changes the preceding (·) hirik into a (·) tsere; as דְּבָרֵי אֱלֹהִים, the words of God, instead of דְּבָרִים.

The fem. sing. changes the ה into ת, and the preceding (·) kamets into (·) pathah, as תּוֹרַת אֱלֹהִים the law of God, instead of תּוֹרָה a law; and the

plur. shortens its first vowel, as בְּרָכוֹת אָבִיךָ, the blessings of thy father; instead of בְּרָכוֹת, blessings.

The dual of both genders is contracted by dropping its final ם, together with the preceding (·) hi-rik, and changing the preceding (-) pathah into (·) tsere; as רַגְלֵי אַנְשִׁים, the feet of men, instead of רַגְלִים.

EXAMPLES

Of nouns according to their variation in number and regimen.

Masculine.

Plural.		Singular.		Signification.
Regimen.	Absolute.	Regimen.	Absolute.	
דְּבָרִי	דְּבָרִים	דְּבָר	דְּבָר	a word.
חֲכָמִי	חֲכָמִים	חָכֵם	חָכֵם	a wise man.

Feminine.

Plural.		Singular.		Signification.
Regimen.	Absolute.	Regimen.	Absolute.	
חֲכָמוֹת	חֲכָמוֹת	חֲכָמָה	חֲכָמָה	wisdom.
עֲצוֹת	עֲצוֹת	עֲצָה	עֲצָה	counsel.

Some nouns are irregular, having the masculine termination in the singular, and the feminine, or both, in the plural; as שֵׁם a name, pl. שְׁמוֹת; עָב a cloud, pl. עָבִים and עֲבוֹת. Others have the fem. in the sing. and the masc. in the plural; as אִשָּׁה a woman; pl. אִנְשִׁים.*

CHAP. VI.

Comparison.

The *comparative* degree is formed by prefixing to

* See appendix [D] for further examples of the variations of nouns

a substantive, or to the adjective belonging to it, a מ mem with a (·) hirik, and a dagesh in the succeeding letter; as שֵׁם טוֹב מִבְּנִים a name better than sons. If the letter does not admit of a dagesh, the (·) hirik is changed into (·) tsere. The comparative is also formed by prefixing מִן and a maccaph; as טוֹבִים הַשָּׁנִים מִן־הָאֶחָד, two are better than one.

The *superlative* degree is made by joining the word מְאֹד with the adjective; as טוֹב מְאֹד.

By prefixing a ב to the noun, as הַטוֹב בַּנָּשִׁים, the best amongst women.

By repeating the adjective, as טוֹב טוֹב, exceedingly good.

By using two synonymous words, עָנִי וְאֶבְיוֹן, poor and needy, i. e. exceedingly poor.

By doubling the noun, as שָׁמַי הַשָּׁמַיִם, the heaven of heavens, or the highest heaven.

Note. The variations of adjectives, in number, regimen, &c. are the same as those of substantives.

CHAP. VII.

OF PRONOUNS.

Pronouns are either separable, consisting of distinct words; or inseparable, i. e. letters added or affixed to the noun.

Separable pronouns are either personal, relative, demonstrative, or interrogative.

1. *Personal Pronouns:*

In which are to be noticed genders, numbers, and cases.

<i>Sing.</i>			<i>Plur.</i>	
1.	{ אֲנִי אֲנִי }	I Com.	{ אֲנַחְנוּ נַחְנוּ אֲנוּ }	We.
2.	{ אַתָּה אַתָּה }	Thou	Mas. { אַתֶּם Fem. { אַתֶּן אַתָּנָה }	Ye.
3.	{ הוּא הִיא הוּא }	He She	Mas. { הֵם הֵמָּה Fem. { הֵן הֵנָּה }	They.

The personal pronouns are in a manner declined by means of prefixes, as follows:

SINGULAR.

	1st Per. Com.	2d Per. Mas.	2d Per. Fem.	3d Per. Mas.	3d Per. Fem.
<i>Nom.</i>	אֲנִי I	אַתָּה Thou	אַתָּה Thou	הוּא He	הִיא She
<i>Gen.</i> & <i>Dat.</i>	{ לִי Of or To me }	{ לָךְ Of or To thee }	{ לָךְ Of or To thee }	{ לוֹ Of or To him }	{ לָהּ Of or To her }
<i>Acc.</i>	אוֹתִי Me	אוֹתְךָ Thee	אוֹתְךָ Thee	אוֹתוֹ Him	אוֹתָהּ Her
<i>Abl.</i>	{ מִמֶּנִּי From me בִּי In me }	{ מִמְּךָ From thee בְּךָ In thee }	{ מִמְּךָ From thee בְּךָ In thee }	{ מִמֶּנּוּ From him בוֹ In him }	{ מִמֶּנָּה From her בָּהּ In her }

PLURAL.

	1st Per. Com.	2d Per. Mas.	2d Per. Fem.	3d Per. Mas.	3d Per. Fem.
<i>Nom.</i>	נַחְנוּ We	אַתֶּם You	אַתֶּן You	הֵם They	הֵן They
<i>Gen.</i> & <i>Dat.</i>	{ לָנוּ Of or To us }	{ לָכֶם Of or To you }	{ לָכֶן Of or To you }	{ לָהֶם Of or To them }	{ לָהֶן Of or To them }
<i>Acc.</i>	אוֹתָנוּ Us	אַתֶּכֶם You	אַתֶּכֶן You	אוֹתָם Them	אוֹתָן Them
<i>Abl.</i>	{ מִמֶּנּוּ From us בָּנוּ In us }	{ מִמְּכֶם From you בְּכֶם In you }	{ מִמְּכֶן From you בְּכֶן In you }	{ מִהֶם From them בָּם In them בָּהֶם In them }	{ מִהֶן From them בָּהֶן In them }

2. Relative Pronoun.

אֲשֶׁר that, which, who, sing. and plur. mas. and feminine.

3. Demonstrative Pronouns.

זֶה this, that, mas. sing. אֵלֶּה } these
אֵלֶּה } pl.

זֶה }
זוֹ } this, that, fem. sing.
זֹאת }

זֶה }
הֵלֶּן } this, that, com.

4. Interrogative Pronouns.

מִי who, what person?

מָה, מַה, or מַה, which or what thing?

Inseparable pronouns are such as are affixed to nouns, verbs, participles and adverbs.

Those affixed to nouns are contained in the following table.

TO A NOUN SINGULAR.

A plural Pronoun.

A singular Pronoun.

3. fem.	3 mas	2.fem.	2 mas.	1 com.	3.fem.	3. mas.	2. fem.	2. mas.	1 com.
הֵן	הֵם	בָּנֵי	בָּנֵי	נֹנוּ	הִיא	הוּא	כִּי	כִּי	יִי*
their	their	your	your	our	her	his	thy	thy	my

TO A NOUN PLURAL.

הֵן	יֵמֹ	יֵבֹ	יֵכֹ	יֵנוּ	יֵה	יֵהוּ	יֵכִי	יֵה	יֵי
their	their	their	their	our	her	his	thy	thy	my

* The vowel preceding the affix belongs to the last letter of the noun.

EXAMPLE

Of a Noun Masculine, with affixes.

Plu. דְּבָרִים words.		Sing. דָּבָר a word.		
דְּבָרֵינוּ	דְּבָרַי	דְּבָרֵנוּ	דְּבָרִי	Com. 1.
our words	my words	our word	my word	
דְּבָרֵיכֶם	דְּבָרֶיךָ	דְּבָרְכֶם	דְּבָרְךָ	M. } 2.
your words	thy words	your word	thy word	
דְּבָרֵינוּ	דְּבָרֶיךָ	דְּבָרְכֶם	דְּבָרְךָ	F. } 2.
your words	thy words	your word	thy word	
דְּבָרֵיהֶם	דְּבָרָיו	דְּבָרָם	דְּבָרוֹ	M. } 3.
their words	his words	their word	his word	
דְּבָרֵיהֶן	דְּבָרֶיהָ	דְּבָרָן	דְּבָרָהּ	F. } 3.
their words	her words	their word	her word	

EXAMPLE

Of a Noun Feminine, with affixes.

תּוֹרוֹת, laws.		תּוֹרָה, a law.		
תּוֹרוֹתֵינוּ	תּוֹרוֹתַי	תּוֹרוֹתֵנוּ	תּוֹרוֹתִי	Com. 1.
our laws	my laws	our law	my law	
תּוֹרוֹתֵיכֶם	תּוֹרוֹתֶיךָ	תּוֹרוֹתְכֶם	תּוֹרוֹתְךָ	M. } 2.
your laws	thy laws	your law	thy law	
תּוֹרוֹתֵינוּ	תּוֹרוֹתֶיךָ	תּוֹרוֹתְכֶם	תּוֹרוֹתְךָ	F. } 2.
your laws	thy laws	your law	thy law	
תּוֹרוֹתֵיהֶם	תּוֹרוֹתָיו	תּוֹרוֹתָם	תּוֹרוֹתָהּ	M. } 3.
their laws	his laws	their law	his law	
תּוֹרוֹתֵיהֶן	תּוֹרוֹתֶיהָ	תּוֹרוֹתָן	תּוֹרוֹתֶיהָ	F. } 3.
their laws	her laws	their law	her law	

Note 1st. כֶּם, בֶּן, הֶם and הֵן are called grave affixes, on account of their accentuation; and they occasion the same alteration in the word to which they are joined, as regimen does.

2d. The affix ' excludes the ' of the dual and plural masculine.

CHAP. VIII.

OF VERBS.

Verbs are either perfect or imperfect.

A verb generally consists of three radical letters, the first with a kamets, and the second with a pathah, as פָּעַל; but sometimes with a tsere, as חָפֵץ, or with a holem, as קָטַץ, and always with kamets, when the third radical is נ or ה, as מִנָּץ, נָלַה.

In a regular verb are to be noticed, its forms,* voices, moods, tenses, numbers, persons, and genders.

There are seven *forms* of the verb, distinguished from each other by different names, characteristic marks, and significations.

1. פָּעַל *paal*, he wrought, which is called קָל *kal*, i. e. light; because it is simple in its form and signification.

2. נִפְעַל *niphal*, he was wrought upon; characterised by a prefix נ, or by a dagesh in the first radical, in the tenses where נ is not used.

3. פִּיעַל *piel*, he wrought diligently; characterised by a dagesh in the second radical; as לָמַד.

4. פִּעֻל *pual*, he was diligently wrought upon;

* What are commonly called *conjugations*, are here called *forms* of the verb, corresponding with the term *species*, used in some of the best Hebrew Grammars by German authors. These various forms, besides the difference of voice, are strictly modal differences; but they cannot be classed among the moods of the verb, without producing confusion in the arrangement; and it will be sufficient to explain the meaning of these forms in their proper place.

characterised by a kibbutz under the first radical, and a dagesh in the second ; as לָמַד.

5. הִפְעִיל *hiphil*, he caused another to work ; characterised for the most part by a ה prefix, and a ' inserted between the second and third radicals.

6. הִפְעַל *hophal*, he was caused to work ; characterised by a sheva, under the first radical, and a kibbutz or kamets hateph under the ה prefixed.

7. הִתְפַּעֵל *hithpael*, he wrought upon himself ; characterised by the syllable הִת prefixed, and a dagesh in the second radical ; as הִתְלַמַּד ; *except* when the first radical is ס, ש, or שׁ, the characteristic ת, changes place with the first radical ; as הִתְשַׁמֵּר for הִשְׁתַּמֵּר ; הִתְסַבֵּל for הִסְתַּבֵּל ; הִתְשַׁכַּח for הִשְׁכַּח.—When the first radical is ז, the ת is changed into ר, as הִזְדַּמָּן for הִתְדַּמָּן ; when it is צ, the ת is changed into ט, and the ט changes place with the first radical ; as הִצְטַדַּק for הִתְצַדַּק.—And when the first radical is ר, ט, or ת, the characteristic ת is omitted, and a dagesh placed in the first radical ; as הִרְדַּמָּה for הִתְרַדַּמָּה ; הִטְהַר for הִתְהַר ; הִתְפַּהֵר for הִתְפַּהֵר.

Some verbs are not used in all the forms ; and the meaning of a verb in the different forms does not always agree with the account here given ; some verbs having a meaning diverse or even contrary in different forms.

Voices are two, active and passive ; and verbs, which from their signification are neuter, have no inflection peculiar to themselves.

Of the preceding forms kal, piel, and hiphil, are active ; niphal, pual, and hophal, are passive ; and hithpael, though generally active, is sometimes passive.

The *moods* are three; indicative, imperative, and infinitive.

There are two *tenses*.

The *past* or *preterite* includes the perfect, the imperfect, and the pluperfect.

The *future* declares the action yet to be done, and also expresses continuance of time.

The participle called בִּנְיָנִי benoni, i. e. *between* the past and future, is used to express the present tense.*

Numbers are two; the singular and the plural.

There are three *persons* in most parts of the verb.

Genders are two, mas. and fem. except the first person sing. and plural in the preterite and future, and the third person plural preterite, which are common.

Note. The word used by the ancient grammarians for an example of a verb, was פָּעַל paäl, whence the different paradigms have derived their names. Hence the first letter of a verb is called פ, the second ע, and the third ל. But modern grammarians have justly chosen another word instead of פָּעַל, because of the dagesh lene in the פ, which might be mistaken for the characteristic dagesh; and because of the ע which admits of no dagesh.

* This is all that can be said of the tenses in general rules: they are so limited in number, that their use is sometimes vague and sometimes promiscuous. In the syntax they are explained by examples.

CHAP. IX.

OF IMPERFECT VERBS.

Imperfect verbs are generally arranged under seven classes :

1. Pe aleph, i. e. when the first radical, (which is called פ) is א ; as אָכַל, he did eat.

2. Pe yod, when the first radical is י ; as יָשַׁב, he did sit.

3. Pe nun, when the first radical is נ ; as נָגַשׁ, he drew near.

4. Ain vav, when the second radical, (which is called ו) is ו ; as קָוַם, he did arise.

5. Ain doubled, i. e. when the second and third radicals are the same ; as סָבַב, he surrounded.

6. Lamed aleph, when the third radical, which is called ל, is א ; as מָצָא, he found.

7. Lamed he, when the third radical is ה ; as גָּלַה, he revealed.

The following rules will be useful in learning the irregular verbs.

1. *Quiescent pe aleph*, as אָכַל.

The first radical א is generally omitted in the first person future to prevent two alephs coming together, as אָכַל for אֶאֱכַל.

Exceptions. אָחַז, אָהַב, and אָסַף are sometimes formed like לָמַד.

2. *Quiescent pe yod*, יָשַׁב.

Yod, the first radical, is omitted after every one of the letters ה,א,מ,נ,ת, and its place is generally supplied by a long vowel, as אוֹכַל.

The י is also omitted in the imperative of kal,

as שָׁב; and in the infinitive of kal; where it has ת added, as שָׁבֶת.

Excep. 1. יָדַע, יָדָה, יָבַח, and יָסַר, change י into ו consonant in hithpaël, as הִתְיַדַּע.

Excep. 2. These four יָטַב, יָלַל, יָנַק, and יָמַן, retain the י, as הִיטִיב.

Excep. 3. The following verbs in pe yod are conjugated after the manner of נָגַשׁ; as יָצַג, יָצַח, יָצַע, יָנַח, יָקַח, and generally יָצַק, יָצַר, and יָסַר.

3. Defective pe nun, נָגַשׁ.

The נ radical is dropped in the infinitive and imperative of kal; also after any of the האמנתי letters; the נ is omitted and compensated by a dagesh in the second radical, except in the future of niphal, in the whole of piel, pual, and hithpaël.

When the second radical is a guttural, the נ is not omitted; and those whose second radical is ו, are conjugated after the example of קוּם.

The verb נָתַן has in the 2d person preterite נָתַתָּה and נָתַתָּה; in the infinitive נָתַן נָתַתְּ and נָתַתְּ, with the suffix תָּתִי, the imperative תֵּן תֵּן, future תִּתֵּן תִּתֵּן, plural תִּתְּנוּ תִּתְּנוּ, inf. niph-al יִתֵּן, future הִתְּנוּ, future hophal יִתְּנוּ.

4. Quiescent ain var,* קוּם.

The ו is omitted or quiescent in most parts of the verb, as will be seen by the tables.

The grave paradigms, i. e. those characterised by a dagesh, double the last radical, as קוּמָם; and in some verbs both the first and last radicals are doubled; as כּוּל from כָּלַל.

* To this class, belong those verbs whose second radical is yod.

Those verbs whose second radical is ך, or ' consonant, are regularly conjugated like לָמַד.

5. Defective *ain doubled*, קָבַב.

The second radical is frequently omitted, and the omission is compensated either by a long vowel under the formatives הַאֲמַנְתִּי, or by a dagesh in the first or last radical, when an addition is made to the root.

The characteristic dagesh is usually omitted, and instead of it, the first radical takes holem; as קָבַב for סוֹבֵב.

6. Quiescent *lamed aleph*, מָצָא.

After the example of this verb, all verbs whose third radical is ׀ are changed; *except*

1. Sometimes ׀ is omitted; as יָצָתִי.
2. The infinitive often ends in אַת; as מְלֹאֵת.
3. The third person sing. fem. often terminates in ת instead of ה; as קָרְאֵת for קָרְאָה.
4. The verb נָשָׂא sometimes in the participle passive changes ׀ into י; as נָשׂוּי for נָשׂוּא.

7. Quiescent *lamed he*, גָּלָה.

The ה is frequently changed into ' or ת, *except*

The verbs גָּבַה, גָּנָה, גָּמָה are regular.

In some verbs of this class, the first and second radicals are doubled in the grave paradigms; as שָׁעַשַׁע from שָׁעָה.

The *infinitives* generally end in וַת; as גָּלְוַת; sometimes in ה, as גָּלָה, and sometimes in ו, as גָּלוּ.

The radical ה and the characteristic dagesh are often *omitted* in the imperative of piel and hithpael. Also in the future the ה and dagesh are omitted,

when the verb is prefixed by ׀ conversive, and when the particle ׀ comes before it.

When a verb has ' or ׀ for the first radical, and ׀ for the last, it has a two fold irregularity ; and is varied in the beginning like יִשָּׁב, or נִגַּשׁ, and at the end like נִלְה.*

PARADIGMS.

The following paradigms are models for the usual variations of the perfect and imperfect verbs, according to the different forms, moods, &c.

Note. The verb pe aleph is omitted, because it differs little from the perfect verb.

* See Appendix (E) for further remarks upon verbs.

למד he learned.

Imperative.		Benoni.	Paul.
thou, m. thou, f. you, m. you, f. לְמֹד לְמֹדִי לְמֹדוּ לְמֹדְנָה	Infinitive. לְמֹד	m. sing. m. pl. } f. sing. f. pl. לֹמֵד לֹמְדִים לֹמֶדֶת לֹמְדוֹת	m. sing. m. pl. f. sing. f. pl. לְמֹד לְמֹדִים לְמֹדָה לְמֹדוֹת
הֶלְמֵד הֶלְמֵדִי הֶלְמֵדוּ הֶלְמֵדְנָה	הֶלְמֵד		נִלְמֵד נִלְמְדִים נִלְמֶדֶת נִלְמְדוֹת
לִפְדֹּר לִפְדֹּרִי לִפְדֹּרוּ לִפְדֹּרְנָה	לִפְדֹּר	מִלְפָּדֵר מִלְפָּדֵרִים מִלְפָּדֶרֶת מִלְפָּדֵרוֹת	
לְפֹדֵר לְפֹדֵרִי לְפֹדֵרוּ לְפֹדֵרְנָה	לְפֹדֵר		מִלְפָּדֵר מִלְפָּדֵרִים מִלְפָּדֶרֶת מִלְפָּדֵרוֹת
הִלְמִיד הִלְמִידִי הִלְמִידוּ הִלְמִידְנָה	הִלְמִיד	מִלְמִיד מִלְמִידִים מִלְמִידָה מִלְמִידוֹת	
הִלְמִיד הִלְמִידִי הִלְמִידוּ הִלְמִידְנָה	הִלְמִיד		מִלְמִיד מִלְמִידִים מִלְמִידָה מִלְמִידוֹת
הִתְלַמֵּד הִתְלַמֵּדִי הִתְלַמֵּדוּ הִתְלַמֵּדְנָה	הִתְלַמֵּד	מִתְלַמֵּד מִתְלַמֵּדִים מִתְלַמֵּדָה מִתְלַמֵּדוֹת	

PARADIGM of VERBS whose

	Hithpael.	Hophal.	Hiphil.	Pual.	Piel.	Niphal.	Kal.	
	הִתְיַשְׁבָּה	הוֹשַׁב	הוֹשִׁיב	יִשְׁבּ	יִשַּׁב	נוֹשַׁב	יִשֵּׁב	he
	הִתְיַשְׁבְּהָ	הוֹשֶׁבֶת	הוֹשִׁיבָה	יִשְׁבְּהָ	יִשַּׁבְהָ	נוֹשֶׁבֶת	יִשְׁבְּהָ	she
	הִתְיַשְׁבְּתָּ	הוֹשַׁבְתָּ	הוֹשִׁיבְתָּ	יִשְׁבְּתָּ	יִשַּׁבְתָּ	נוֹשַׁבְתָּ	יִשְׁבְּתָּ	thou, m.
	הִתְיַשְׁבְּתִי	הוֹשַׁבְתִּי	הוֹשִׁיבְתִּי	יִשְׁבְּתִי	יִשַּׁבְתִּי	נוֹשַׁבְתִּי	יִשְׁבְּתִי	thou, f.
	הִתְיַשְׁבּוּ	הוֹשַׁבוּ	הוֹשִׁיבוּ	יִשְׁבּוּ	יִשַּׁבוּ	נוֹשַׁבוּ	יִשְׁבּוּ	I
	הִתְיַשְׁבְּתֶם	הוֹשַׁבְתֶּם	הוֹשִׁיבְתֶּם	יִשְׁבְּתֶם	יִשַּׁבְתֶּם	נוֹשַׁבְתֶּם	יִשְׁבְּתֶם	they
	הִתְיַשְׁבְּתֶיךָ	הוֹשַׁבְתֶיךָ	הוֹשִׁיבְתֶיךָ	יִשְׁבְּתֶיךָ	יִשַּׁבְתֶיךָ	נוֹשַׁבְתֶיךָ	יִשְׁבְּתֶיךָ	you, m.
	הִתְיַשְׁבְּתֶינִי	הוֹשַׁבְתֶינִי	הוֹשִׁיבְתֶינִי	יִשְׁבְּתֶינִי	יִשַּׁבְתֶינִי	נוֹשַׁבְתֶינִי	יִשְׁבְּתֶינִי	you, f.
	הִתְיַשְׁבְּנוּ	הוֹשַׁבְנוּ	הוֹשִׁיבְנוּ	יִשְׁבְּנוּ	יִשַּׁבְנוּ	נוֹשַׁבְנוּ	יִשְׁבְּנוּ	we
	יִתְיַשְׁבּ	יִוָּשַׁב	יִוָּשִׁיב	יִיֻּשַׁב	יִיֻּשַׁב	יִוָּשַׁב	יִיֻּשַׁב	he
	יִתְיַשְׁבְּהָ	יִוָּשֶׁבֶת	יִוָּשִׁיבָה	יִיֻּשְׁבְּהָ	יִיֻּשַׁבְּהָ	יִוָּשֶׁבֶת	יִיֻּשְׁבְּהָ	she
	יִתְיַשְׁבְּתָּ	יִוָּשַׁבְתָּ	יִוָּשִׁיבְתָּ	יִיֻּשְׁבְּתָּ	יִיֻּשַׁבְתָּ	יִוָּשַׁבְתָּ	יִיֻּשְׁבְּתָּ	thou, m.
	יִתְיַשְׁבְּתִי	יִוָּשַׁבְתִּי	יִוָּשִׁיבְתִּי	יִיֻּשְׁבְּתִי	יִיֻּשַׁבְתִּי	יִוָּשַׁבְתִּי	יִיֻּשְׁבְּתִי	thou, f.
	יִתְיַשְׁבּוּ	יִוָּשַׁבוּ	יִוָּשִׁיבוּ	יִיֻּשְׁבּוּ	יִיֻּשַׁבּוּ	יִוָּשַׁבוּ	יִיֻּשְׁבּוּ	I
	יִתְיַשְׁבְּתֶם	יִוָּשַׁבְתֶּם	יִוָּשִׁיבְתֶּם	יִיֻּשְׁבְּתֶם	יִיֻּשַׁבְתֶּם	יִוָּשַׁבְתֶּם	יִיֻּשְׁבְּתֶם	they, m.
	יִתְיַשְׁבְּתֶיךָ	יִוָּשַׁבְתֶיךָ	יִוָּשִׁיבְתֶיךָ	יִיֻּשְׁבְּתֶיךָ	יִיֻּשַׁבְתֶיךָ	יִוָּשַׁבְתֶיךָ	יִיֻּשְׁבְּתֶיךָ	they, you, f.
	יִתְיַשְׁבְּתֶינִי	יִוָּשַׁבְתֶינִי	יִוָּשִׁיבְתֶינִי	יִיֻּשְׁבְּתֶינִי	יִיֻּשַׁבְתֶינִי	יִוָּשַׁבְתֶינִי	יִיֻּשְׁבְּתֶינִי	you, m.
	יִתְיַשְׁבְּנוּ	יִוָּשַׁבְנוּ	יִוָּשִׁיבְנוּ	יִיֻּשְׁבְּנוּ	יִיֻּשַׁבְנוּ	יִוָּשַׁבְנוּ	יִיֻּשְׁבְּנוּ	we

first radical is ' יָשַׁב *he sat.*

[illegible]

radical letter is ה. הלה he revealed.

<i>Imperative.</i>		<i>Benoni.</i>		<i>Paul.</i>	
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.
הלה הלה הלה הלה	thou, m. thou, f. you, m. you, f.	הלה הלה הלה הלה	<i>Infinitive.</i>	הלה הלה הלה הלה	m. sing. m. pl. f. sing. f. pl.

PARADIGM of VERBS whose second and third

	Hithpael.	Hophal.	Hiphil.	Pual.	Piel.	Niphal.	Kal.	
	הִסְתַּבֵּר	הִיָּסַב	הִסְבֵּה	סֻבַּב	סִבַּב	נִסְבַּב	סָבַב	he
	הִסְתַּבְּרָה	הִיָּסְבָה	הִסְבְּהָ	סֻבְּבָה	סִבְּבָה	נִסְבְּבָה	סָבְבָה	she
	הִסְתַּבְּרְתָּ	הִיָּסְבִיתָ	הִסְבִּיתָ	סֻבְּבִיתָ	סִבְּבִיתָ	נִסְבְּבִיתָ	סָבִיתָ	thou, m.
	הִסְתַּבְּרְתָּ	הִיָּסְבִיתָ	הִסְבִּיתָ	סֻבְּבִיתָ	סִבְּבִיתָ	נִסְבְּבִיתָ	סָבִיתָ	thou, f.
	הִסְתַּבְּרִי	הִיָּסְבִי	הִסְבִּי	סֻבְּבִי	סִבְּבִי	נִסְבְּבִי	סָבִי	I
	הִסְתַּבְּרִי	הִיָּסְבִי	הִסְבִּי	סֻבְּבִי	סִבְּבִי	נִסְבְּבִי	סָבִי	they
	הִסְתַּבְּרְתֶּם	הִיָּסְבִיתֶם	הִסְבִּיתֶם	סֻבְּבִיתֶם	סִבְּבִיתֶם	נִסְבְּבִיתֶם	סָבִיתֶם	you, m.
	הִסְתַּבְּרְתֶּם	הִיָּסְבִיתֶם	הִסְבִּיתֶם	סֻבְּבִיתֶם	סִבְּבִיתֶם	נִסְבְּבִיתֶם	סָבִיתֶם	you, f.
	הִסְתַּבְּרְנוּ	הִיָּסְבִינוּ	הִסְבִּינוּ	סֻבְּבִינוּ	סִבְּבִינוּ	נִסְבְּבִינוּ	סָבִינוּ	we
	יִסְתַּבֵּר	יִיָּסַב	יִסְבֵּה	יֻסְבַּב	יִסְבֵּב	יִנְסְבַּב	יִסְבֵּב	he
	יִסְתַּבְּרָה	יִיָּסְבָה	יִסְבְּהָ	יֻסְבְּבָה	יִסְבְּבָה	יִנְסְבְּבָה	יִסְבְּבָה	she
	יִסְתַּבְּרְתָּ	יִיָּסְבִיתָ	יִסְבִּיתָ	יֻסְבְּבִיתָ	יִסְבְּבִיתָ	יִנְסְבְּבִיתָ	יִסְבִּיתָ	thou, m.
	יִסְתַּבְּרְתָּ	יִיָּסְבִיתָ	יִסְבִּיתָ	יֻסְבְּבִיתָ	יִסְבְּבִיתָ	יִנְסְבְּבִיתָ	יִסְבִּיתָ	thou, f.
	יִסְתַּבְּרִי	יִיָּסְבִי	יִסְבִּי	יֻסְבְּבִי	יִסְבְּבִי	יִנְסְבְּבִי	יִסְבִּי	I
	יִסְתַּבְּרִי	יִיָּסְבִי	יִסְבִּי	יֻסְבְּבִי	יִסְבְּבִי	יִנְסְבְּבִי	יִסְבִּי	they, m.
	יִסְתַּבְּרְתֶּם	יִיָּסְבִיתֶם	יִסְבִּיתֶם	יֻסְבְּבִיתֶם	יִסְבְּבִיתֶם	יִנְסְבְּבִיתֶם	יִסְבִּיתֶם	they, you, f.
	יִסְתַּבְּרְתֶּם	יִיָּסְבִיתֶם	יִסְבִּיתֶם	יֻסְבְּבִיתֶם	יִסְבְּבִיתֶם	יִנְסְבְּבִיתֶם	יִסְבִּיתֶם	you, m.
	יִסְתַּבְּרְנוּ	יִיָּסְבִינוּ	יִסְבִּינוּ	יֻסְבְּבִינוּ	יִסְבְּבִינוּ	יִנְסְבְּבִינוּ	יִסְבִּינוּ	we

CHAP. X.

OF AFFIXES TO VERBS.

Personal pronouns belonging to verbs, in oblique cases, are rarely expressed by separate words, but are affixed to the verb.

Pronominal affixes to a verb, except in the infinitive, signify the patient or object.

The infinitive may have an affix expressing either the subject or the object; as **בְּקִרְבִּי** when I approach, **וְנִאֲלֶךְ** to redeem thee.

Some of the personal terminations of verbs are changed on account of the affixes.

In the preterite, third person feminine singular, **ה** is changed into **ת**; second person feminine, **ת** is commonly changed into **תִּי**. The second person plural of both genders changes **תֶּם** and **תֶּן** into **תִּי**.

In the future tense the third and second persons change **נָה** into **נִי**.

Sometimes the letter **נ** is inserted between the verb and affix; as **וְשִׁבְחוּנִי** they shall praise thee.

The verb *lamed* he loses **ה** before the affixes.

Affixes to participles are the same as those to nouns.

EXAMPLE
OF
VERBS
WITH AFFIXES.

EXAMPLE OF VERBS WITH AFFIXES.

PRETERITE.

them	you	us	her	him	thee	me	
לָמְדוּם	לָמַדְכֶם	לָמַדְנוּ	לָמְדָה	לָמְדוּ	לָמַדְךָ	לָמַדְנִי	he
לָמְדוּהֶם	לָמַדְהֶכֶם	לָמַדְהֶנוּ	לָמַדְתָּה	לָמַדְתּוּ	לָמַדְתְּךָ	לָמַדְתִּי	she
לָמַדְתָּם	לָמַדְתֶּכֶם	לָמַדְתָּנוּ	לָמַדְתָּה	לָמַדְתּוּ	לָמַדְתְּךָ	לָמַדְתִּי	thou
לָמַדְתָּם	לָמַדְתֶּכֶם	לָמַדְתָּנוּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּיךָ	לָמַדְתִּי	I
לָמַדְתֶּם	לָמַדְתֶּכֶם	לָמַדְתֶּנוּ	לָמַדְתְּךָ	לָמַדְתְּךָ	לָמַדְתְּךָ	לָמַדְתִּי	they
לָמַדְתֶּם	לָמַדְתֶּכֶם	לָמַדְתֶּנוּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּיךָ	לָמַדְתִּי	ye
לָמַדְתֶּם	לָמַדְתֶּכֶם	לָמַדְתֶּנוּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּיךָ	לָמַדְתִּי	we

FUTURE.

אֶלְמֶדֶם	אֶלְמַדְכֶּם	אֶלְמֶנּוּ	אֶלְמַדְהוּ	אֶלְמֶדָה	אֶלְמַדְהוּ	אֶלְמַדְךָ	אֶלְמֶנִי	I, thou, he, we, &c.
תִּלְמְדוּם	תִּלְמַדְכֶּם	תִּלְמְדוּנִי	תִּלְמַדְהוּ	תִּלְמַדְהָ	תִּלְמַדְהוּ	תִּלְמַדְךָ	תִּלְמְדוּנִי	ye, they.

IMPERATIVE.

לְמַדְם	לְמַדְכֶּם	לְמַדְנוּ	לְמַדְהוּ	לְמַדְהָ	לְמַדְהוּ	לְמַדְךָ	לְמַדְנִי	learn, &c.
לְמַדְוּם	לְמַדְכֶּם	לְמַדְנוּ	לְמַדְהוּ	לְמַדְהָ	לְמַדְהוּ	לְמַדְךָ	לְמַדְנִי	learn, f.
לְמַדְוּם	לְמַדְכֶּם	לְמַדְנוּ	לְמַדְהוּ	לְמַדְהָ	לְמַדְהוּ	לְמַדְךָ	לְמַדְנִי	learn ye

INFINITIVE.

לְמַדְם	לְמַדְכֶּם	לְמַדְנוּ	לְמַדְהוּ	לְמַדְהָ	לְמַדְהוּ	לְמַדְךָ	לְמַדְנִי	to learn
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CHAP. XI.

OF PARTICLES.

In the term particles are included adverbs, conjunctions, prepositions, and interjections.

Since the particles are in their origin generally nouns, they often admit the changes and construction of nouns.

They are sometimes put in regimen with nouns; as *אין כסף* (there is) *not of silver*, from *אין*, and *אחרי המלך* after the king.

Prepositions and many other separate particles, receive pronominal affixes; which affixes are sometimes such as belong to verbs; as *נגדי* *before me*, *אחרי* *after him*, *איני* *not I*, *הנהו* *behold him*, *עודך* *still thou*.

The prefixes or inseparable particles are used in composition with the separable particles, which it is unnecessary to illustrate by examples.

CHAP. XII.

CONCERNING THE ROOT.

The Hebrew letters are divided into radical and servile letters. (See p. 2.)

In order *to find the root* of a word, the learner should remember the servile letters; and his labour in finding the words in the Lexicon will be much facilitated by careful attention to the following account of these letters.

א, ב, ג, ד, in the middle and end of a word are always radical.

א is used at the beginning of a word 1st. to form nouns from verbs; 2d. to form the first person sing. com. in the future tense.

ב is used 1st. as an inseparable preposition *in*, prefixed to nouns to denote the ablative case. 2d. It is prefixed to the infinitive to form a gerund.

ג is used 1st. in the formation of nouns; 2d. as the definite article; 3d. it is prefixed to the participle as a relative pronoun; 4th. it is prefixed as an interrogative; 5th. it is suffixed to denote the feminine gender; 6th. it is added to nouns and verbs as a paragogic letter; 7th. it is affixed to nouns to denote *to* or *towards* a place; 8th. it is prefixed to verbs to form the infinitive of niphāl, and as a characteristic in hiphil, hophal, and hithpael; 9th. it is suffixed to the preterite in the third pers. sing. fem.

ד is prefixed to nouns and verbs as a conjunction and conversive, (the latter see explained in the syntax.) It is suffixed as an inseparable pronoun to nouns and to verbs.

' is used 1st. as a formative of nouns ; 2d. it is affixed to nouns as the first person common of the possessive pronoun sing. and pl. ; 3d. it is used to form the ordinal numerals from the cardinals ; 4th. to denote the plural and sometimes singular regimen ; 5th. it is used in the verb as a prefix to denote the third person mas. in the future, and suffixed to denote the second person fem. future and imperative ; 6th. it is used as a pronominal affix.

Dis is prefixed, 1st. to nouns and pronouns to form a comparison ; 2d. to the infinitive to form a gerund ; 3d. it is suffixed to nouns and verbs to denote the second person of the pronoun sing. and pl. mas. and fem.

Is is prefixed, 1st. to nouns to point out the cases ; 2d. to the infinitive to form a gerund.

Is is used to form nouns. It is prefixed to nouns, 1st. to denote the ablative case ; 2d. to make the comparative. To verbs it is prefixed to denote the participle piel, pual, hiphil, hophal and hithpacl, and to the infinitive to form a gerund. It is suffixed to nouns to form the pl. mas. and the dual com. and as the second and third pers. pronoun pl. mas. to pronouns to denote the second and third person plu. mas. and to verbs to denote the second pers. pl. mas. preterite.

Is is used to form nouns. It is prefixed to verbs to denote the first pers. future pl. and also as the characteristic of niphal. It is employed as an affix, or part of an affix in some of the persons of the pronoun ; and also in performing several inflections at the end of different persons of the verb.

ו is prefixed instead of the pronoun אשר and signifies who, or which.

ת is used to form nouns. When suffixed to nouns it denotes, 1st. the fem. gender; 2d. it makes the feminine in regimen; 3d. it forms the fem. pl. To verbs it is prefixed in the future to denote the second pers. mas. and fem. sing. and pl. and the third pers. sing. and pl. fem. and as the characteristic of hithpael. It is suffixed in the preterite to denote the second pers. sing. and pl. mas. and fem.

If, after the rejection of the serviles which are used in the various methods here explained, there should remain four letters, which will rarely be the case, the root is quadriliteral.

If three letters remain, they are the radicals, as אֶזְכְּרִי, I will remember thee; א is the sign of the first pers. sing. future, *I will*; the second כ is the pronominal affix second pers. sing. fem. *thee*, which sometimes, as in this case, has ' after it; the remaining letters זכר are the radicals.

If only two letters remain, the root is some kind of defective verb, and may be found by prefixing ' or נ, by inserting ו or ' between them, by doubling the second letter, or by adding ה generally, (sometimes א, נ, or ת) to the end.

It is not always easy to determine which method will ascertain the root; but it may be useful to subjoin a few rules.

If a noun begin with a heemantic letter, and the first have a dagesh, its root commonly begins with נ; as מִטָּה, a bed, from נָטָה, sometimes with ' because some verbs pe yod are like pe nun; as מַצֵּבָה, a statue, from יָצַב.

The root of most nouns beginning with **מו** or **תו** begins with **י**, as **תוֹרָה**, a law, from **יָרָה**; and **מוֹשֵׁב**, a seat, from **יָשַׁב**.

Many nouns having a long vowel under the first radical, come from verbs whose second radical is **ו** or **י**, or whose third is **ה**; as **קוֹם**, **קָמָה**, **קָם**, from **קוּם**. But nouns having a short vowel under the first radical, or which, upon having an addition to the end, admit dagesh in the second radical, commonly have for their root a verb, which doubles the second radical; as **מִסָּב**, a circuit, from **סָבַב**; **מִלָּה**, a word, from **מָלַל**; but **אַף**, anger, (**אַפִּי**, &c.) comes from **אַנַף**, not **אַפָּף**.

Nouns which end in **י** or **וֹן** are commonly derived from verbs ending in **ה**; as **חֲזוֹן**, a vision, from **חָזָה**; **פֶּרִי**, fruit, from **פָּרָה**.

Sometimes only one radical remains; the root will then commonly be found by putting **נ** to the beginning, and **ה** to the end; as **מִטָּה**, thy rod, from **נָטָה**.

In regard to the roots of imperfect verbs, an acquaintance with the different paradigms of the verbs and participles will generally be a sufficient guide.

SYNTAX.

OF NOUNS.

R. 1. When two nouns are used in apposition they generally agree in gender, number, and case; as דָּוִד עַבְדִּי, David, my servant; except nouns of dignity or dominion.

R. 2. Two substantives in apposition are sometimes so joined together, that the latter supplies the place of an adjective; as אֲנָשִׁים מְעַט, men fewness, i. e. few.

R. 3. The absolute often appears to be put for the constructed state or regimen; as זִבְחִים שְׁלָמִים, sacrifices, peace-offerings: but these and other nouns in the like situation may be considered in apposition. In such instances as הָאָרוֹן הַבְּרִית, the ark, the covenant, there is an ellipsis of the constructed noun, the ark, *the ark of the covenant*.

R. 4. Numerals from three to ten inclusive are found in the feminine form with masculine substantives, and in the masculine form with feminine substantives; as שִׁבְעַת כְּבָשִׂוֹת—שִׁבְעָה כְּבָשִׂים, seven lambs.

Exceptions. שְׁלֹשַׁת כֶּבֶדוֹת לֶחֶם, three pieces of bread; אַרְבַּעַת כַּנְפוֹת, four wings.

R. 5. Numerals from one to ten, though in the singular form, have substantives in the plural; the other numerals, though in the plural form, have substantives in the singular; as חֲמִישׁ שָׁנִים, five years; חֲמִשִּׁים שָׁנָה, fifty years.

Exception. **שְׁלִישִׁים בָּנִים וְשְׁלִישִׁים בָּנוֹת**, thirty sons and thirty daughters.

R. 6. A substantive is often repeated to signify, 1st. the whole with reference to each of the same kind; as **אִישׁ אִישׁ**, man man, i. e. every man; 2d. multitude and succession; as **בְּאֵרוֹת בְּאֵרוֹת חֹמֶר**, pits, pits of clay, i. e. many and successive; 3d. distribution; as *he delivered to his servants* **עָרַר עָרַר**, drove, drove, i. e. a drove to the care of each.

R. 7. Regimen is frequently so used that the latter substantive supplies the place of an adjective; as **בְּגָדֵי הַקֹּדֶשׁ**, garments of holiness, i. e. holy; **אֶפֶן צֶדֶק**, stone or weight of justice, i. e. just.

R. 8. Sometimes the former substantive has the meaning of an adjective; as **בָּרַב רַבָּבִי**, with the multitude of my chariots, i. e. with many. *I will cut down* **אֶרְצוֹ קוֹמַת אֲרָזָיו**, the height of his cedars, i. e. high.

R. 9. The same noun that is in regimen, repeated, denotes the highest degree of its own kind; as **קֹדֶשׁ הַקְּדוּשִׁים**, holy of holies, i. e. the most holy thing or place. **הַבֵּל הַבָּלִים**, vanity of vanities, i. e. extreme vanity.

R. 10. In the construction of two substantives by regimen, the latter may have either an active or a passive signification; as **חֲמַס הַיּוֹשְׁבִים**, the injury of the inhabitants, means that which they occasioned; and **חֲמַס בְּנֵי יִרְבְּעֵל**, the injury of the sons of Jerubbaal, means that which they received.

The same diversity is to be observed in the affixes; as **חֲמָסִי**, my injury, (received) **עֲלֵילוֹתָם**, their crimes, (committed.)

R. 11. The affix usually follows the second

noun, although it belongs to the noun in regimen ; as הַר קָדְשִׁי, the mountain of my holiness, i. e. my mountain of holiness, or my holy mountain.

R. 12. Adjectives, and participles put for adjectives, when they are followed by a substantive signifying the object to which they are attributed, are put in regimen ; as גָּדוֹל כֹּחַ, great of strength ; נָקִי כַפַּיִם, pure of hands.

R. 13. Regimen often takes place with the pronoun relative expressed or understood ; as בְּעוֹן אִשֶּׁר יָרַע, for the iniquity of what he knew ; יִתְרֵת עֲשָׂה, the residue of *what* he hath acquired.

An ellipsis similar to that in the last example frequently happens after the particles ; as אַחֲרֵי לֹא יוֹעִלוּ, after *things which* (אֲשֶׁר) do not profit.

R. 14. A noun has sometimes the same form as if in regimen, when a particle either separable or inseparable comes between it and the following noun ; as חֵכְמָה וְרַעַת, wisdom and knowledge ; חוּסִי בּוֹ, trusting in him ; מַכַּת בְּלֹתִי סָרָה, a stroke without cessation.

R. 15. Adjectives (except the numerals) generally follow their substantives ; as אִישׁ חָכָם, a wise man : sometimes they precede ; as רַבִּים צִידִים, many hunters.

R. 16. The adjective with the verb *to be* understood is sometimes placed before the substantive to express greater force ; as גָּדוֹל עוֹנִי, great is my iniquity.

R. 17. The substantive and adjective agree in gender and number ; except substantives in the dual number, which have plural adjectives.

R. 18. Adjectives and participles which by el-

lipsis have in a manner acquired a substantive use, may disagree with the substantive in number and gender ; as כָּל־מִנְחַת כֹּהֵן כָּלִיל תְּהִיָּה, every offering of the priest shall be perfect (a perfect sacrifice.) מְכַסֶּיָּה תּוֹלַעַה, covering thee worm, i. e. worms shall be thy covering.

So also when דָּבָר, (thing) or a similar word may be supplied, there is often a disagreement in gender or number ; as רְחוֹק מִרְשָׁעִים יְשׁוּעָה, far from the wicked is safety (a remote thing ;) מַה־נוֹרָא מַעֲשֵׂיָךְ, how terrible (tremendous thing) are thy works ; יָשָׁר מִשְׁפָּטֶיךָ, right (are) thy judgments. These plural substantives may, however, be considered as used distributively.

R. 19. A substantive with a preposition frequently supplies the place of an adjective ; as יוֹעֵץ בְּשָׂבֵל, a counsellor in understanding, i. e. wise ; אֲרִיָּה מִיַּעַר, a lion from the forest, i. e. wild. In the examples בִּקְדֹּשׁ דְּרָכְךָ, in holiness is thy way — יְהוָה יִהְיֶה בְּכִסְלֶךָ, Jehovah shall be in thy hope, perhaps a greater force of expression is intended, i. e. thy way is holiness itself—Jehovah shall be the object of thy supreme confidence.

R. 20. Adjectives and participles in each gender, but more frequently in the feminine, are used without a substantive, like those of the Latins in the neuter gender ; as טוֹב and טוֹבָה, a good thing, (*bonum.*)

R. 21. Names of animals, which, in the masculine form, embrace both sexes, may have adjectives, &c. in the masculine, although the nouns stand for the feminine ; as דָּבַר יְשׁוּבִיל, a bear deprived (of *her* young.)

R. 22. When the plural noun, signifying the subject, has a singular for its predicate, the former is used distributively ; as אַרְבֵּיךָ אָרוּר וּמְבָרְכֶיךָ בָּרוּךְ, i. e. each of those who curse thee, shall be cursed, and each of those who bless thee, shall be blessed.

R. 23. Nouns in the plural form, as אֲדָנִים, בָּעָלִים, אֱלֹהִים, &c. but having the signification of the singular, for the most part take adjectives, pronouns, and verbs, in the singular ; rarely in the plural ; as אֱלֹהִים קָדְשִׁים הוּא, where the adjective is plural and the pronoun singular. הִתְעוּ אֹתִי אֱלֹהִים, God hath caused me to wander.

R. 24. Collective nouns in the singular number have plural words to agree with them ; as הָעָם יָדְעוּ הַנִּמְצָאִים, the people that were to be found ; כָּל-הַקָּהָל, all the assembly shall know. Also feminine nouns singular that denote a collection of men, are construed in the plural ; as כָּל-גָּלוּת יְהוּדָה, all the captivity (captives) of Judah who come.

R. 25. Proper names of people are used, 1st. in the masculine singular ; as וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, and Israel saw Egypt dead, i. e. the people of Israel and Egypt ; 2d. as collective nouns for the masculine plural ; as וַיִּנָּסוּ אֲרָם, and the Syrians fled ; 3d. in the singular feminine by metonymy, for the people themselves ; as הָיְתָה יְהוּדָה, Judah hath become.

R. 26. The adjective belonging to a noun in regimen frequently agrees in number and gender with the latter noun ; as צָפַחַת הַשָּׁמַן לֹא חָסַר, the

cruise of oil failed not: קול רמי אחיך צעקים, the voice of thy brother's blood crieth.

R. 27. When nouns connected together are of different gender or number, the adjective or verb commonly agrees with that which is accounted more worthy; as אברהם ושרה זקנים, Abraham and Sarah (were) old; האשה וילדיה תהיה, the wife and her children shall be.

R. 28. The agreement of the masculine verb with the plural noun, and of the plural verb with the singular noun, denotes dignity.

R. 29. Sometimes the agreement of the noun and verb appears to depend upon proximity; as אפי וחרמתי נהבת, my anger and my wrath was poured out; ותדבר מרים ואהרן, then spoke Miriam and Aaron.

R. 30. The particle את, which usually denotes the accusative case, or object of the verb, is sometimes put before the nominative; as אל-ירע בעיניך את-הדבר הזה, let not this thing displease thee. This particle, perhaps, both before the nominative and accusative, has something of a demonstrative signification.

R. 31. The noun and participle are made absolute in the nominative; as המון חוגג, the multitude keeping the festival.

R. 32. Nouns and pronouns are also made absolute without the participle by an ellipsis requiring the phrase *as to*, *pertaining to*, or the like; as שָׂאֵל עֹדְנוּ בְּגִלְגָל, as to Saul, he (was) still in Gilgal; וְאֵנִי תַפְלִיתִי לָךְ, and as to me, my supplication is unto thee.

PRONOUNS.

R. 33. Personal pronouns of the second and third persons, both separable and inseparable, in the masculine plural, are sometimes used for the feminine.

R. 34. Personal pronouns of the third person sometimes differ from substantives which signify things, in gender and number; as אֲשֵׁי יְהוָה הוּא, the sacrifices of Jehovah, he (they are) its inheritance. So after בְּמַבְעֵת, in the plural feminine, מִמֶּנּוּ, in the sing. masc. Especially the affix of the third person sing. feminine refers to plurals of either gender; as after מִים follows כְּפִיחֶיהָ with the feminine affix.

R. 35. A singular affix is sometimes used, referring to a plural noun, denoting a number of persons collectively; as אֲבִיבֶיךָ, thy enemies—נָתַנּוּ, he hath delivered *him* (the enemies.) So also the same affix in a distributive sense; as צִדְקַת צְדִיקִים יְסִירוּ מִמֶּנּוּ, the justice of the just, (pl.) they shall take from *him* (the just.)

R. 36. The pronoun is sometimes redundant, yet in such a manner as to add strength to the expression; as *the woman*, הִיא *she gave me.* *Of the tree of knowledge, &c. thou shalt not eat* מִמֶּנּוּ *of it.*

Sometimes the noun already referred to by the affix, is subjoined; as וַתִּרְאֶהוּ אֶת הַיֶּלֶד, and she saw *him, the child.*

R. 37. To the pronoun affix is frequently added the separable pronoun of the same person for the sake of greater emphasis; as בִּי־אֲנִי הָעוֹן, in *me,*

me be the iniquity ; אָבַר וּבְרַם הָמָּה , *their* memory, *their* they) hath perished.

R. 38. The pronoun affix with the particle ל is often redundant ; as אָשׁוּבָה לִי , I will return.

R. 39. The personal pronoun is often used instead of the verb denoting present existence ; as כָּלֵנוּ בְּנֵי אִישׁ אֶחָד נַחֲנוּ , all we the sons of one man *we*, (i. e. are) מָה הָמָּה אֵלֶּה , who *they*, these, i. e. who are these.

R. 40. The pronoun affix sometimes pertains, 1st. to a noun not expressed, but known only by the context ; as עֲבָרְתּוֹ , his indignation, i. e. of God, though his name is not expressed : 2d. to the more remote, instead of the nearer noun : 3d. to a noun following.

R. 41. The demonstrative pronoun, when it is repeated, is used like the phrase *one* and *another* in English ; as וַיֹּאמֶר זֶה בְּכֹה וְזֶה אָמַר בְּכֹה , and one said in one manner, and another in another.

R. 42. The demonstrative זֶה or זֹאת , with the particle אֵי before, has the signification of an interrogative pronoun ; as אֵי מִזֶּה תָּבֹא , from what (place) dost thou come ? אֵי לְזֹאת , for what ?

R. 43. The demonstrative זֶה , with the interrogatives מִי , מָה , לָמָּה , appears sometimes to be redundant ; as מִי זֶה אָמַר , *who this*, i. e. *who* said ; or it may be elliptical ; as who (is) this (אֲשֶׁר who) said.

R. 44. 1. The relative pronoun often refers to a pronoun antecedent which is not expressed ; as אֲשֶׁר הָבִיתָ רִדְּפוּ , they have pursued (him) whom thou hast smitten ; אֲשֶׁר תִּדְבֹּר , that (which) thou shalt speak.

2. The relative is never put in the genitive, or

possessive, but this case is supplied by an affix to a following word; as **גוי אשר לא תשמע לשנו**, a nation which thou shalt not understand its language, i. e. whose language thou shalt not understand; **אשר בארצם**, who in their land, i. e. in whose land.

3. It is sometimes used alone, as the object of the verb; still the object is not unfrequently expressed by the affix; as **אשר תדפנו רוח**, which the wind driveth it away.

4. The relative, if its antecedent be not expressed, takes a preposition before it; as **אל-אשר תלכי**, to which (what place) thou shalt go.

5. If the antecedent be expressed, the relative has no preposition before it, but the preposition is used with an affix following; as **אלהים אשר לו הים**, God.....who to him the sea, i. e. whose is the sea.

6. The preposition with its affix is usually omitted after the relative, when the antecedent has a preposition before it; as **במקום אשר נבראת בו**, for **אשר נבראת בו**, in the place in which thou wast created.

7. The relative followed by **שם**, there, and by the same particle with a prefix or affix, denotes different relations of place; as **אשר שם**, where; **אשר שמה**, whither; **אשר משם**, whence.

R. 45. 1. There is frequently an ellipsis of the relative; as **לא ידעו בדרך**, in the way (which) they knew not.

2. Together with this ellipsis of the relative, the preposition with its affix is sometimes wanting; as **מיום דברתי**, from the day (in which) I spoke; for **אשר דברתי בו**.

3. A still greater ellipsis takes place where the antecedent and relative are both wanting; as אֶל־הַכִּינּוֹתַי, to (the place which) I have prepared.

R. 46. The relative pronoun, expressed or understood, when it refers to the first or second person, is often followed by a verb and affix in the third; as אַתָּה אֲשֶׁר בָּא יוֹמוֹ, O, thou (who art he) whose day hath come. Similar examples may be solved by supposing the ellipsis here supplied in the translation.

PERFECT

OF VERBS.

R. 47. The past or preterite tense is used in the perfect, imperfect, and pluperfect.

1. It is rendered in the perfect, when a thing is regarded as absolutely past; as לָמָּה־זֶּה יָרַדְתָּ, wherefore hast thou descended?

2. It is used in the imperfect when some word is added to the past, shewing that the action, &c. was then present; as בָּעֵת הַהִיא שָׁלַח, at that time he sent, or was sending.

3. It expresses the pluperfect, when it denotes something passed in relation to the past already used; as עָשָׂה, *he did*, according to all that his father עָשָׂה *had done*.

R. 48. 1. Many verbs, from the nature of their signification, include the present time in the form of the past, and some include the future; thus יָרַע in its radical meaning signifies—*laid up* or *placed*; but, as it generally relates to the mind, יָדַעְתִּי, I have placed or laid up (in my mind) signifies *I know*.

2. The past may often be rendered in the pres-

ent, when it signifies what is customary or habitual ; as, blessed is the man who לֹא הֵלֵךְ walketh not, &c.

3. In the prophetic style, what is future is often spoken of as past, either because the prophet would thus signify that it is already decided and consummated by the divine decree ; as שִׁבַּרְתִּי , *I have broken*—the yoke of the king of Babylon :—or because he would describe the future, as it was represented in prophetic vision, already accomplished ; as the people walking in darkness רָאוּ *have seen* a great light ;—the light נָגַה *hath shone* upon them.

R. 19. When the preter is connected with the future tense, or the imperative mood preceding, by means of the particle ו , it becomes future or imperative, and the particle is called *vau conversive*.

1. When ו is prefixed to the past tense, preceded by a verb in the same tense without this prefix, the ו is merely conjunctive.

2. After one future has preceded, several futures in the same train of discourse may be expressed by the preter with ו conversive ; as וְהָיָה , he shall be—over us, וְהָיִינוּ , and we shall be, &c., וְשִׁפְטֵנוּ , and he shall judge us, &c. So also after an imperative קַח take, וְאַסְרָתֶם and bind, וְהָשִׁיבָתֶם and bring back, &c. But the preter connected with the imperative in a different person, is rendered in the future as $\text{עֲבֹר אִתִּי וּבִלְבָלְתִּי אֹתָךְ}$, go with me and I will sustain thee.

3. There is sometimes an ellipsis of the future, preceding the preter with vau conversive, or the future is implied in the infinitive or participle going before ; as $\text{עוֹד מְעַט וְסִקְלֵנִי}$, yet (it will be) a little while, and they will stone me ; בְּלִכְתְּךָ , when thou

shalt go **וּמָצְאתָ**, then thou shalt find; the days **בָּאִים** are coming (shall come) **וְגִדַעְתִּי** when I will cut off.

R. 50. In the poetical books the past is sometimes used for the future without the prefix **ו**, which does not appear to admit of explanation.

R. 51. The future tense of many verbs has the force of the present either definite or indefinite; as **לֹא אֲדַע**, I know not; **מָה תִּבְקֶשׁ**, what seekest thou? a wise son **יִשְׂמַח** rejoiceth—his father.

R. 52. The future is used, 1st. for that which may or should be done; as **אֲשֶׁר לֹא תַעֲשֶׂינָהּ**, which ought not to be done:

2d. For permission; as **אֶפְלָטָה**, let me escape:

3d. For the imperative, hortative, or precativ; as **תִּנָּצְרֵנִי**, deliver me; **אַל תִּשְׁלִיכֵנִי**, cast me not off.

R. 53. The future tense is sometimes used to express what is past, not absolutely, but in respect to what precedes; and thus, though it denotes what is really passed, it implies that the same thing is relatively future.

R. 54. The future having the force of the past in this relative sense, generally receives the **ו** conversive; as **שָׁוַעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי**, I have cried to thee and thou hast healed me.

R. 55. Sometimes the preceding past tense is supplied by the infinitive or a participle; as **בָּבוֹא וַיִּגַּד**, when Doeg came and told; **נִלְחָמִים וַיָּנָסוּ**, they were fighting—and fled.

R. 56. The future is sometimes used for the past in this relative sense without the **ו** conversive prefixed; as **הִפָּךְ**, he turned—the sea into dry land;

יַעֲבְרוּ, they passed—on foot; וַנִּשְׂמָחָה, we rejoiced—in him. So, in particular, after the particle אַז; as אַז יִבְנֶה, then he built.

R. 57. Sometimes in the successive portions of a description of particulars, the vau is found before part of the verbs in this relative future, and before a part it is omitted.

R. 58. Moods are only three; such as are known by inflection, as they are seen in the paradigms of verbs.

R. 59. The indicative acquires the sense of a subjunctive mood, by means of certain particles; which it is unnecessary to explain by examples.

1. These particles, especially the conditional, are sometimes omitted; as דִּפְקֹום, if they should drive them וַמָּתוּ then they would die.

2. Some of these particles give the infinitive a new signification of mood and tense; as עַד שֶׁבּ, till those who pursue shall (or may) return; לְמַעַן רַבּוֹת מוֹפְתֵי, that my wonders may be multiplied.

R. 60. The prefix ו frequently connects the verb with one preceding, so as to give it a subjunctive sense; as *why didst thou not tell me* וַאֲשַׁלְּחֶךָ that I might send thee.

The verb preceded by the relative pronoun is sometimes to be rendered in a similar manner; as he will shew us the way אֲשֶׁר הָלַכְנוּ עָלֶיהָ over which we should go; so also the verb after מִי and מֶה.

R. 61. The particle לו before the preter or future denotes an optative sense; as לוּ מָתְנוּ, O, that we had died!

A similar sense is conveyed by **מִי** and the following verbs with which it is joined; as **מִי יִשְׁפֹּט**, O, that I were judge; **מִי יִתֵּן אֱלֹהִים דְּבַר**, O, that God would speak!

R. 62. The imperative mood, as in other languages, expresses permission, prayer, &c.

R. 63. The infinitive, with certain particles, is construed like a finite verb; as **לְמַעַן תִּהְיֶה**, for to deliver him—i. e. that he might deliver him; **עַד בְּלוֹתִי**, till to consume me, i. e. till I shall be consumed.

Sometimes it is so construed without a particle; as **בְּיוֹם עֲשׂוֹת יְהוָה**, in the day to make, &c. i. e. when Jehovah made; **אֲשֶׁר תִּנֶּה הוֹרֶךְ**, who to place, i. e. hast placed thy glory.

R. 64. Participles in the same form of the verb vary in regard to time.

R. 65. Participles are sometimes used with the substantive verb, making a periphrasis to express continuance of time; as **מִמְרִים הֵייתָם**, ye have been rebelling.

R. 66. The present tense, of which the finite verb is destitute, is expressed by a participle alone, examples of which constantly occur.

R. 67. The verb usually agrees with the nominative in gender. The various exceptions from this rule which are found, cannot be accounted for, without supposing that all the persons of verbs were originally common, and that the different forms of gender, afterwards established, were sometimes neglected.

R. 68. An ellipsis of nouns signifying *any person*, or *any thing*, frequently takes place, especially

after the negative particle **לֹא** ; as **לֹא נִשְׁאַר בָּהֶם**, there was not (any one) left among them : **לֹא יִפֹּל**, there shall not (any thing) fall.

R. 69. An ellipsis of the verb is also frequent ; as **קוֹל שְׁאוֹן מֵעִיר**, the voice of a noise from the city (was heard.)

R. 70. Verbs in the third person masculine are sometimes used without a nominative expressed, resembling what in some languages are called impersonal verbs ; as **וַיֹּאמֶר לְיוֹסֵף**, and he said to Joseph, i. e. it was said, &c.

R. 71. Certain intransitive verbs are found without a nominative ; as **חַרָּה לוֹ**, there was warmth or anger to him, i. e. he was angry ; **אַל יִרַע בְּעֵינַיָךְ**, let there not be grief in thy eyes.

The same is sometimes true of passive verbs ; as **נֹואֵשׁ**, it is desperate ; **הוּחַל**, it was begun. So also passive participles ; as **בְּךָ בְּטוּיָה**, in thee there has been confidence.

R. 72. Verbs usually agree with nouns in number ; but the exceptions are not infrequent ; as 1. a singular masculine verb with a plural masculine noun, as **וַיָּבֹא אֵלַי אַנְשִׁים**, and there came to me men ; 2. a singular masculine verb with a plural feminine noun, **יְהִי מְאֹרֶת**, let there be lights ; 3. a singular feminine verb with a plural feminine noun signifying not a person but a thing, **חֲתָתָהּ קִשְׁתוֹתֶם**, their bows were broken.

R. 73. Two verbs of the same tense, number, and person, are sometimes so joined, that the former is used adverbially ; as **פִּזַּר נָתַן**, he hath dispersed, he hath given, i. e. he hath given bountifully. This construction is very frequent in the verbs

הוסיף to add, and שׁוּב to return ; so also with the infinitive following ; as וַיֹּסֶף עָבַר, and he added to pass, i. e. passed again.

R. 74. The substantive verb is never used to connect nouns when the meaning requires the present tense ; as תּוֹרַת יְהוָה תְּמִימָה, the law of Jehovah (is) perfect.

There is frequently an ellipsis of the same verb in the past and future tenses.

R. 75. All transitive verbs require an object ; but it is not always expressed.

It is frequently omitted, when, from the nature of the verb, or from the context, it can readily be supplied ; as לֹא יָלְדָה לוֹ, she did not bear to him (children) ; נָדָרוּ וְשָׁלְמוּ, vow, and pay (your vows) ; קַח אִתָּךְ מִזִּקְנֵי יִשְׂרָאֵל, take with thee (some one) of the elders of Israel.

R. 76. Intransitive verbs are sometimes followed by the particle אֵת, which usually denotes the object of the verb ; as יָצְאוּ אֵת הָעִיר, they went out (from) the city.

R. 77. Intransitive verbs followed by nouns from the same root, have the construction of transitives ; as כָּחֲדוּ פָחַד, they feared fear : in this and in some other examples, excess of emotion, &c. is expressed.

R. 78. Passive and intransitive verbs are sometimes constructed with nouns as objects, where *in* or *as to*, or the like, must be supplied ; as אֲשֶׁר לֹא יִמּוֹל אֶת-בֶּשֶׂר, who shall not be circumcised—the flesh, i. e. *in* or *as to* the flesh ; מִן תֵּאבְדוּ דֶרֶךְ, lest ye perish the way, i. e. *as to* the way.

R. 79. Transitive verbs have sometimes, either by reason of their signification or by an ellipsis of a particle, two objects; as **לְמַד דַּעַת אֶת־הָעָם**, he taught the people knowledge; **שָׁאַל אֶת־הַכֹּהֲנִים**, ask the priests (concerning) the law.

R. 80. The object of the transitive verb has frequently the prefix **ל**, sometimes **ב**, or a separate particle before it; and, if they are not redundant, the true object of the verb is understood.

R. 81. Many verbs have a diversity of construction, being sometimes followed by the object, and sometimes by a noun with a preposition before it; as **קָרָא שְׁמוֹ**, he called his name; **קָרָא בְשְׁמוֹ**, he called (some one) by his name.

R. 82. With the verbs **קָרָא** and **אָמַר**, whether active or passive, the nouns to which names are given, are connected by the prefix **ל**; as **וַיִּקְרָא לְאוֹר יוֹם**, and he called to the light—day; **לְאַרְצֶךָ לֹא יֵאמַר שְׁמָמָה**, to thy land it shall not be said—i. e. thy land shall not be called—desolation.

R. 83. The verb **הָיָה** *was*, is used with **ל** prefixed to a noun to denote possession; as **לְעֹשִׁיר הָיָה צֹאן**, to the rich man was a flock, i. e. the rich man had, &c. If the present tense is required, the verb is wanting; as **שְׁלִי**, which (is) to me—I have.

R. 84. The infinitive mood must frequently be construed like a substantive or participial noun; as **עַל אָמְרֶךָ**, for thy saying; **אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת**, after his begetting Seth; **שְׁבִתְךָ וְצִאתְךָ וּבֹאְךָ יֵדְעָתִי**, I know thy abode, and thy exit, and thy entrance; **עַד עֲלוֹת הַשָּׁחַר**, until to ascend the morning, i. e. the breaking of the day.

R. 85. The infinitive is sometimes preceded by a noun in regimen ; as בְּיָמֵי שֹׁפֵט, in the day of to judge.

R. 86. The inseparable particles כ, ב, ל, מ, prefixed to the infinitive, form gerunds, and other modes of construction.

The infinitive, with the prefix כ, is generally in some tense which is determined by a verb in the context ; as בְּהִבְרָאם, in creating them, i. e. when they were created ; כְּבֹא אֲדֹנִי, when my Lord shall come. It also sometimes expresses cause or condition.

כ with the infinitive denotes comparison ; as כְּאֵכָל, as (the fire) devoureth : it also denotes time when ; as כְּבֹא הַשֶּׁמֶשׁ, when the sun goeth down.

ל with the infinitive is rendered by the English particle *to*, sometimes denoting the end ; as בָּאתֶם לִרְאוֹת, ye have come to see—that ye may see : also by other particles ; as לְדַעְתּוֹ, till he shall know ; לְפָנוֹת הַבֶּקֶר, at the approaching of day ; לֵאמֹר, in saying, or—saying.

With the substantive verb it forms a periphrasis of the future tense ; as וְהָיוּ לְעֹבֵד, and they shall be to serve, i. e. shall serve. Sometimes the substantive verb is omitted ; as יְהוָה לְהוֹשִׁיעַנִי, Jehovah to preserve me, i. e. shall preserve.

By an ellipsis of the substantive verb it sometimes expresses the passive ; as מַה־לַּעֲשׂוֹת, what to do, i. e. shall be done.

מ prefixed to the infinitive signifies *from* ; as מִהֲכֹת, from to smite, i. e. smiting.

It has sometimes the force of a negative ; as תִּכְהִין עֵינָיו מִרְאוֹת, his eyes were dim from seeing, i. e. that he could not see.

This prefix to the infinitive is also used for comparison; as, it is good to be with the humble, **מִחֻלָּק**, rather than divide the spoil, &c.

R. 87. The infinitive active is sometimes followed by a noun which is not its direct object; as **לְמַעַן סָפַר שְׁמִי**, that to declare my name, i. e. that my name may be declared.

R. 88. The infinitive acquires an adverbial use, when it is put before its own finite verb, for the sake of adding strength to its signification; as **מֶלֶךְ תִּמְלֹךְ**, to reign, thou shalt reign, i. e. thou shalt certainly reign.

The infinitive sometimes *follows* its own finite verb in the same sense as if it preceded, and sometimes another infinitive is interposed; as **וַיָּשְׁבוּ הַמַּיִם הָלוֹךְ וָשׁוּב**, and the waters returned (subsided) to go and subside, i. e. they subsided continually.

R. 89. *Participles* as well as finite verbs, have nouns in the place of the object, which require the phrase *as to*, or the like; as **קִרְוֵה בְּתִגְתּוֹ**, rent as to his garment.

R. 90. Participles also follow the form and meaning of nouns in regimen; as **מְבַקְשֵׁי נַפְשִׁי**, seeking (the seekers of) my life.

OF PARTICLES.

R. 91. *Particles*, since in their origin they are nouns, often follow the signification and construction of nouns.

R. 92. *Adverbs* are sometimes formed by adding כ to the noun ; as אַמֶּנֶם, *certainly*, רִיקָם, *vainly*, &c.

R. 93. A preposition, in composition with a noun, frequently gives it the force of an adverb ; as בְּמַהֲרָה, *quickly*, לְבֶטַח, *confidently*.

By such a composition all substantives that have an abstract signification, may become adverbs.

R. 94. Pronouns, with a preposition prefixed, are frequently construed like adverbs ; as בְּזֶה, *in this (place) i. e. here* ; בְּזֹאת, בְּזֶה, בְּזֶה, according to this, i. e. *thus* ; בְּאֵשֶׁר, *in (the place or time) which, i. e. where or when*.

R. 95. Some particles, construed as adverbs, are placed in regimen in such a manner as to admit a preposition before them ; as בְּלִי, properly *defect or abolition* ; בְּלִי from בָּלַת, a *cutting off* or *removal*, in construction with nouns and infinitives ; עַד בְּלִי יָרַח, *even to the abolition of the moon, i. e. till there shall be no moon* ; עַד בְּלִי שָׁמַיִם, *until the removing of the heavens, i. e. till the heavens shall not be*.

R. 96. Many adverbs undergo certain changes of signification by means of a preposition going before them ; as שָׁם, *there*, מִשָּׁם, *thence* ; סָבִיב, *around*, מִסָּבִיב, *all around, on all sides* ; מֶתִי, *when*, עַד מֶתִי, *until when, i. e. how long*.

R. 97. Two particles of negation are sometimes joined in order to strengthen the negation ; as הֵמָּכָּל אֵין קְבָרִים, *are there indeed no sepulchres*.

R. 98. Particles of negation, with the word כָּל, *all, every*, imply a universal negation ; as לֹא יֵשֵׁב בָּהֶן כָּל־אִישׁ, *instead of—every man shall not dwell*

in them, signifies—*no man shall*, &c. In the same way לְבַלְתִּי, אֵין, and אַל, are rendered with כֹּל.

R. 99. Separate *prepositions*, which are prefixed by inseparable prepositions, acquire the use of nouns; as בְּעֵבוֹר הָאָדָם, *on account of*, or *by means of the man*; בֵּין חֲצִיר, *in between*, i. e. *in the midst of the grass*.

R. 100. When two prepositions are joined together, there is sometimes a noun understood before the first; as בְּעֵבֶר הַיַּרְדֵּן, *in beyond*, i. e. *the country beyond Jordan*: so also of nouns of time and place, there is frequently a similar ellipsis.

R. 101. Prepositions sometimes appear to be redundant; as תַּחַת לְרֹאשִׁי, *under to my head*—unless there be a periphrasis converting the separate preposition into an adverb; as *under* (in relation) *to*, &c.

R. 102. *Conjunctions* sometimes receive prepositions before them, after the manner of nouns; as כִּי so or as, עַל כִּי and יֵעָן כִּי, *because*; כֵּן thus, עַל כֵּן, *therefore*.

R. 103. Instead of a conjunction, a preposition is often used before the infinitive; as לְמַעַן חָלַל, *on account of to profane*, i. e. *that they might profane*.

So also the preposition before a finite verb, (אֲשֶׁר being understood); as עַל לֹא שָׁמְרוּ, *on account of (that)*, i. e. *because, they have not observed*.

R. 104. The conjunction כֵּן frequently occasions the omission of a verb, signifying *beware* or *fear*; and אַם frequently denotes *imprecation*, when no verb is used to express it; as אַם אֶעֱשֶׂה, *if I*

shall do, i. e. let me be punished if I do it, or I protest I will not, &c.

R. 105. *Interjections* have properly no construction with other words.

R. 106. Certain verbs in the imperative are used in a manner like interjections; to which rule perhaps נָא may be referred; as סֹרְרוּ נָא, depart, come now, (*age*).

R. 107. Nouns sometimes, from an abrupt and disconnected use, have the nature of interjections; as חֲלִילָה, profane; חֲלִילָה לִי, profane to me, i. e. be it far from me, (*absit*).

R. 108. The *article* ה is often prefixed both to the substantive and to the adjective; as הַנָּהָר הַגָּדֹל, the river the great.

R. 109. The *interrogative* ה, though sometimes repeated in a subsequent and connected interrogation, is more frequently followed by אִם; as הֲנֵלֵךְ אִם נִחְדָּל, shall we go, or shall we forbear?

R. 110. The *connective* ו, besides its common signification, *and*, must be rendered in various ways; as 1st. by *when*—thou didst refresh thy inheritance וְנִלְאָה when it was weary. 2d. by *but*—they will kill me, וְאַתָּה but thee, &c. 3d. by *since*—why do you come to me אַתָּם since you (hate me.) 4th. by *or*—he that curseth his father וְאָמוֹ or his mother. 5th. When the noun to which it is prefixed has a pronominal affix, it may, including the affix, be rendered by *whose*—Rebecca had a brother וְשֵׁמוֹ and his (whose) name, &c.

Besides these, there are various other uses of the ו conjunctive, which may be determined by the

context; as *even, therefore, for, as, so that, when, then, &c.*

R. 111. Sometimes there are two and even three prefixes; but if the ו be one of them, it has the first place.

R. 112. The inseparable prepositions ל, כ, ב, and מ, are joined to the words ר', מו, and פ', in such a manner that the force of the latter is lost in the affixes; and they are generally rendered only as prepositions.

R. 113. Particles, both separable and inseparable, are sometimes doubled; 1st. to express the greatest degree, as מְאֹד מְאֹד; 2d. continual progression, as מְעַט מְעַט, little little, i. e. by little and little; 3d. diversity, as בְּזֶה וּבְזֶה, or בְּזֹאת וּבְזֹאת, thus and thus, i. e. in different manners.

כ repeated denotes a comparison of equality of different things; as כְּעַם כְּכֹהֵן, as (is) the people, so (is) the priest.

APPENDIX.

[A.]

TO THE ALPHABET.

THE units of numerals above 10 are placed at the left hand, and the tens at the right; thus א' 11, יב' 12, כא' 21, כב' 22, לא' 31, &c.; except the numerals 15 and 16, which instead of יה' 15, and יז' 16, are טו' 15, and טז' 16, because the preceding forms are parts of the sacred name יהוה.

The numerals from 500 and upwards are expressed thus: תק or ק, 500. תר or ר, 600. רש or ש, 700. תת or ק, 800. תתק or ק, 900. א' 1000. ב' 2000.

The Hebrews count their time from the creation of the world, and the present is with them the year 5577 (1817). This is called פֶּרֶט גָּדוֹל, the great or full number. In general the millenary number is omitted; as בִּשְׁנַת תִּקְעָב לַפָּק, i. e. in the year 572, according to the smaller reckoning. The date of Hebrew books is placed at the bottom of the title page. It is to be found in a line where there are certain letters larger than the rest; they must be counted according to their separate power, and the total will give the date of the year when the book was printed: as בִּשְׁנַת ל'ש' ע'מ' א' מ'ש'יחך—the sum of these letters, א 1, כ 40, ש 300, י 10, ח 8,

and ך 20, shews that the book was printed in the year of the Jewish era 379, i. e. A. D. 1619.

Jewish era - - - 379

Add the thousands - - 5379

Deduct the years of the Jewish era before the commencement of the Christian era	}	3760
		A. D. 1619.



[B.]

DAGESH LENE.

Dagesh lene is omitted, 1st. in the beginning of a word when the preceding word ends with one of the letters אהוי, without a pause or kingly accent. But if the preceding word be יהוה, or if the dageshed letter be succeeded by a similar letter, the dagesh remains; as בְּנֵי יִרְדֵּן, יְהוֹה בְּשָׁמַיִם :

2d. In the affixes כֶּם and בֶּן; in the regimen or plural form, as בְּרִכּוֹת, יִרְכֵּי; before the paragogic ה, as נִגְדָה; before the suffix to the infinitive, as בְּמַלְכוֹ; and before the termination וּת, as מַלְכוֹת.

MACCAPH.

Maccaph generally follows words of one syllable, and changes the long vowel into its corresponding short one, except it be prevented by metheg, or by ה or א ending the word; as כָּל-הָאָרֶץ, תַּת-כַּחַה, מָה, לֹא, &c.

In some instances words of more than one syllable change their long vowel by the influence of maccaph; as מִדְּבָר instead of מִדְּבָרִין, בִּירְמֶשֶׁה instead of בִּירְמֶשֶׁהִין.

ACCENTS.

An *accent*, when it is placed on the last syllable, is called מִלְרַע, *milra*, but when it is placed at the beginning or middle of a word, it is called מִלְעִיל, *milel*.

The accents are divided into *kings*, *ministers*, and *servants*, as follows.

Form and position.

KINGS.

Athnah

Geresh

Gershayim *ג. ש. י. מ.*

Zarka

Zakeph Gadol

Zakeph Katon

Tiphha

Yethiv

Sillook

Segolta

Pazer

Pesik

Legarme

Pashta

Karne Para

Revia

Shalsheleth

Tevir

Telisha Gedolah

MINISTERS.

8
 8
 8
 8
 8
 8
 8

Darga

Yereh ben Yomo

Moonah

Mahpakh

Merkha

Kadma

Telisha Ketanna

SERVANTS.

8 8
 8 8
 8 8

Merkha Kephoolah

Metheg.

Note 1. To these accents modern grammarians have added *soph pasook*, (:) which is placed at the end of every verse in the Bible.

Note 2. A circle (o) over a letter, shews that the word is read otherwise than it is written, i. e. according to the vowels in the text and the letters in the margin. The word in the text is called כְּתִיב kethiv, and that in the margin קֶרִי kerī.

Note 3. Telisha gedolah is always in the beginning of the word, but telisha ketanna is placed at the end of the word.

Note 4. Legarme is generally followed by moonah and revia, or revia alone, by which it is distinguished from pesik, which is always a pause, and is generally between a king and a minister.

Note 5. There must always be a syllable, or sheva, or dagesh between the accent and the metheg, as הָאָדָם haadam, אֶחָלוּ akheloo.

EXERCISES IN READING.

N. B. It must be remembered that the English vowels are not used to express the sounds of the Hebrew, otherwise than as they are explained in the account of the vowel points, which must be referred to as a key, till the sounds have become familiar.

EXERCISE I.

Pure syllables.—Long vowels.

א a	ע e	י i	ו o	ו u
ב ba	ב be	ב bi	ב bo	ב bu
ו va	ו ve	ו vi	ו vo	ו vu
ג ga	ג ge	ג gi	ג go	ג gu
ד da	ד de	ד di	ד do	ד du
ה ha	ה he	ה hi	ה ho	ה hu
ו va	ו ve	ו vi	ו vo	ו vu
ז za	ז ze	ז zi	ז zo	ז zu
ח hha	ח hhe	ח hhi	ח hho	ח hhu
ט ta	ט te	ט ti	ט to	ט tu
י ya	י ye	י yi	י yo	י yu
כ ka	כ ke	כ ki	כ ko	כ ku
ך kha	ך khe	ך khi	ך kho	ך khu
ל la	ל le	ל li	ל lo	ל lu
מ ma	מ me	מ mi	מ mo	מ mu
נ na	נ ne	נ ni	נ no	נ nu
ס sa	ס se	ס si	ס so	ס su
ע a	ע e	ע i	ע o	ע u
פ pa	פ pe	פ pi	פ po	פ pu
פ pha	פ phe	פ phi	פ pho	פ phu
צ tsa	צ tse	צ tsi	צ tso	צ tsu
ק ka	ק ke	ק ki	ק ko	ק ku
ר ra	ר re	ר ri	ר ro	ר ru
ש sha	ש she	ש shi	ש sho	ש shu
ש sa	ש se	ש si	ש so	ש su
ת ta	ת te	ת ti	ת to	ת tu
ת tha	ת the	ת thi	ת tho	ת thu

EXERCISE II.

Mixed syllables of two or more consonants.

אֶפְּח	אֶל	אִם	אֶב	בֶּדֶת
בֶּד	בֶּן	בִּן	בֶּן	בֶּרֶת
גַּל	גֶּשׁ	גִּד	גֶּל	דַּלְת
דַּם	דֶּל	דִּב	דֶּן	דַּקְת
הַר	הֶם	הִן	הֶל	הַלְת
וֹ	וֶר	וִין	וֶשׁ	זַצְת
זֶר	זֶם	זִפְּח	זֶם	זַרְת
חַג	חֶם	חִת	חֶפְּח	חֶנֶת
טַל	טֶן	טִם	טֶם	חֶרֶת
יַד	יֶשׁ	יִם	יַד	טַלְת
כַּפְּח	כֶּד	כִּשׁ	כֶּב	יֶבְכְּח
כַּר	כֶּם	כִּיר	כֶּן	יֶרֶד
לַח	לֶד	לִין	לֶד	יֶשֶׁת
מַר	מֶן	מִין	מֶת	לַכְּת
נַשׁ	נֶר	נִד	נֶג	מַרְת
כַּפְּח	סֶד	סִל	סֶכְּח	נֶרֶד
עַל	עֶר	עִז	עֶץ	סַרְת
פַּח	פֶּן	פִּל	פֶּס	עַרְת
פַּל	פֶּל	פִּם	פֶּל	פַּחְכְּת
צַפְּח	צֶל	צִין	צֶן	צַרְת
קַן	קֶב	קִב	קֶם	קֶשֶׁת
רַב	רֶם	רִג	רֶץ	רַרְת
שַׁל	שֶׁר	שִׁם	שֶׁב	
שַׁר	שֶׁב	שִׁם	שֶׁב	
תַּם	תֶּן	תִּד	תֶּד	
תַּם	תֶּם	תִּפְּח	תֶּפְּח	

Note. In all the columns, except the one at the right hand, the vowels are short, as at the top of the columns. In the right hand column the short vowels are marked.

EXERCISE III.

Words of two syllables.

1. The first syllable pure, the other mixed. 2. Both mixed.

אֶמֶר a-mär	אֶקֶב ěk-kov
בָּחַר ba-hhar	בִּלְמוֹד bĭl-mod
גָּדַל ga-dal	גּוֹפְרִית göph-rith
דָּרַשׁ da-rash	דַּלְתוֹת däl-thoth
הָדַד ha-dad	הָוֹת häv.voth
וָהֵב va-hav	וּתְשֵׁעַ u-the-shä
זָבַת za-vath	זִכְרָם zĭch-ram
חָלַק hha-lak	חֲדָרִי hhäd-re
טָרַח ta-rahh	טִמְאָה tŭm-a
יָדָד ya-dad	יִפְשֵׁעַ yĭph-shä
כָּבַד ka-vad	כְּנֻפּוֹת kăn photh
לָמַד la-mad	לָמָה lam-ma
מָוַת ma-vath	מַקְשִׁיב mäk-shiv
נָגַשׁ na-gash	נִשְׁמַת nĭsh-mäth
סָגַר sa-gar	סָרְתָם sār-tēm
עָבַד a-vod	עֲזָרַת ěz-räth
פָּתַר pa-thar	פְּתִיחַ pöth-hĕn
צָמַח tsa-mahh	צִדְקָה tsĭd-käth
קָדַשׁ ka-dash	קִבְּבוֹת kĭb-both
רָחַץ ra-hhats	רִשְׁעַת rĭsh-äth
שָׁלַח sha-lahh	שִׁטִּים shĭt-tim
שָׁלַם sa-lam	תִּתְרַע tĭth-rä
תָּוֶךְ ta-vekh	

Note. In the left hand column the vowels are all short in the second syllable, except in the word a-vod. In the right hand column the short vowels are marked.

EXERCISE IV.

Words of three syllables.

אֶמְרָתִי	a-mär-ti	לֹמְדֶת	lo-mě-děth
אֲרָהֶם	äv-ra-ham	לְמוֹדִים	le-mu-dim
בְּתוֹנָם	bĭth-vu-nam	מוֹלְדֵתִי	mo-läd-ti
בְּגֵדֵיהֶם	bĭg-de-hěm	מְלַמֵּד	mē-lām-med
גּוֹזְלוֹת	go-za-loth	נֶאֱדָר	ně-e-dar
גָּאֹוָה	gä-a-va	נִלְמְדֶת	nĭl-mě-děth
דָּלְתָתִי	däl-tho-thav	סִמָּת	sē-ma mith
הִתְאַבֵּךְ	hĭth-äb-bekh	סִינוֹנִית	si-no-nith
הִתְאַבֵּל	hĭth-äb-bel	עֲתִירוֹת	a-thi-doth
וַיֹּאמֶר	väy-yo-měr	עֶכְבִּישׁ	äk-ka-vish
וַיִּקְרָא	väy-yĭk-ra	פְּרַעֲוִשִׁים	pär-o-shim
זִבְחֵיהֶם	zĭv-hhe-khěm	פְּסִיּוֹנִי	pĭs-yo-ne
זוֹחֲלִי	zo-hha-le	צִפְעוֹנִי	tsĭph-o-ni
חֲשֵׁמִלִים	hhäsh-mä-lim	צִפְרִים	tsĭp-pa-rim
חֲנַמֵּל	hha-na-mal	קֹדֶשִׁים	ko-da-shim
טַבַּעַת	täb-bä äth	קֹדֶשִׁים	kē-do-shim
טְבוּלִים	tē-vu-lim*	רְבִיבִים	rē-vi-vim
יִשְׂרָאֵל	yĭs-ra-el	רְסִיסִים	rē-si-sim
יִתְאַדָּם	yĭth-äd-dam	שְׁנֵאֲנִים	shĭn-än-nim
כְּאֶבֶל	kä-a-věl	שְׂרָפִים	sē-ra-phim
כְּרוּבִים	kē-ru-vim	תְּלִמְדִי	tĭl-mē-di
		תְּלִמוֹדָנָה	tĭl-mo-dē-na

* Sheva, even when it is pronounced, and also its compounds, do not in theory perform the part of vowels, so as to form distinct syllables; but the pronunciation requires a division of syllables with these points.

EXERCISE V.

Words of four and five syllables.

אֲבִיוֹנִיהַ	ěv-yo-ně-ha
אֲמַתְּחַנּוּ	ěm-tɛ-hho-the-nu
בֶּהָאֲבָקוֹ	bɛ-he-ov-ko
בְּמוֹעֲדֵיכֶם	bɛ-mo-a-de-khěm
גִּלְגָּלְתֶּם	gŭl-gɛ-lo-tham
גִּדְיוֹתֶיךָ	gɛ-di-yo-tha-yĭkh
דְּחִיתֵנִי	dɛ-hhi-thă-ni
דְּרוֹתֵיכֶם	do-ro-the-khěm
הָאֲדָמָה	ha-a-da-ma
הַיִּשְׂרָאֵלִית	hăy-yĭs-rɛ-e-lith
וְאֲבָנֶיךָ	vɛ-ăv-ne-tɛ-kha
וַיִּתְּאֲבָכוּ	văy-yĭth-ăb-bɛ-khu
זָכְחֵיכֶם	zĭv-hhe-khěm
זָנַחְתֶּנוּ	zɛ-năhh-ta-nu
חֲפָרֶפְרוֹת	hha-phăr-phe-roth
חֲכֻמָּתְךָ	hhôkh-ma-thě-kha
טַבְּעוֹתֶם	tăb-bɛ-o-tham
טַבְּעוֹתֵיהֶם	tăb-bɛ-o-the-hěm
יְאֲדִימוּ	yă-a-di-mu
יֹלְדֶיךָ	yo-lăd-tě-kha
כְּדֹרְלָעוֹמֶר	kɛ-dôr-la-o-měr
כְּכֻלָּתוֹ	kɛ-khăl-lo-tho

[D.]

VARIATION OF NOUNS.

Explanation of the tables.

The first table shows the radical and heemantic forms of nouns, with the various methods in which the *heemantiv* letters האמנה'י are applied to the root, as formatives. In the upper division of the table, the word ספר is taken and varied, only to serve as a model, according to which all perfect nouns are formed, in one or more of its varieties.

In the lower division the word סף is used in like manner, to represent the varieties of imperfect nouns, or such as drop an initial, medial, or final letter.

The second table exhibits several nouns, irregular in their variation for number, or regimen, or both.

TABLE I.

FORMS OF HEBREW NOUNS.

סִפֹּרֶת	כִּפְרָה	סִפֹּר	סִפֹּר
סוּפֹרֶת	סוּפְרָה	סוּפֹר	סִפֹּר
סְפֹרֶת	סְפֹרָה	סְפֹר	סִפֹּר
סוּפֹרֶת	סוּפְרָה	סוּפֹר	סִפֹּר
סְפֹרֶת	סְפֹרָה	סְפֹר	סִפֹּר
סְפִירָת	סְפִירָה	סְפִיר	סִפֹּר
סִפְּוֹרֶת	סִפְּוֹרָה	סִפְּוֹר	סִפֹּר
תְּסַפֵּר	מְסַפֵּר	אֶסְפֵּר	סְפִירִי
תְּסַפְּרָה	מְסַפְּרָה	אֶסְפְּרָה	סְפִירָה
תְּסַפֵּרֶת	מְסַפֵּרֶת	אֶסְפֵּרֶת	סְפִירִית
תְּסַפֹּר	מְסַפֹּר	אֶסְפֹּר	סְפִירוֹת
תְּסַפְּוֹרָה	מְסַפְּוֹרָה	אֶסְפְּוֹרָה	סְפִירָן
תְּסַפְּוֹרֶת	מְסַפְּוֹרֶת	אֶסְפְּוֹרֶת	סְפִירוֹן
תְּסַפִּיר	מְסַפִּיר	אֶסְפִּיר	סְפִירוֹנָה

יִסְף	סִפֵּת	סִפֵּה	סִף
יִסְפָּה	סוּפֵת	סוּפָה	סוּף
יִסְפֵּת	סוּפֵת	סוּפָה	סוּף
יֹסֵף	סִיפֵת	סִיפָה	סִיף
יֹסְפָה	סִיפִית	סִיפִיה	סִיפִי
יֹסְפֵת	סִיפּוֹת	סִיפּוֹנָה	סִיפּוֹן
תְּסַף	מְסַף	אֶסְפָּה	נְסַף
תְּסַפָּה	מְסַפָּה	אֶסְפָּה	נְסַפָּה
תְּסַפֵּת	מְסַפֵּת	אֶסְפֵּת	נְסַפֵּת
תּוֹסֵף	מוּסַף	אוּסַף	נוּסַף
תּוֹסְפָה	מוּסְפָה	אוּסְפָה	נוּסְפָה
תּוֹסְפֵת	מוּסְפֵת	אוּסְפֵת	נוּסְפֵת

TABLE II.

EXAMPLES OF IRREGULAR NOUNS.*

PLURAL.		SINGULAR.		Signification.
Regimen.	Absolute.	Regimen.	Absolute.	
אבות	אבות	אבי	אב	A father.
אחי	אחים	אחי	אח	A brother.
בני	בנים	בן	בן	A son.
בתי	בתים	בית	בית	A house.
ראשי	ראשים	ראש	ראש	A head.
ימי	ימים	יום	יום	A day.
אנשי	אנשים	אנוש	אנוש	A man.
גדי	גדים	גדי	גדי	A kid.
צי	ציים } ציים }	צי	צי	A ship.
שוקי	שוקים	שוק	שוק	A street.
פיות	פיים	פי	פה	A mouth.
בהנות	בהנות	בהן	בהן	A thumb.
		מי מימי	מים	Water.
אמות	אמות	אם	אם	A mother.
אחיות	אחיות	אחות	אחות	A sister.
בנות	בנות	בת	בת	A daughter.
אמהות	אמהות	אמת	אמה	A maid serv't.
מנאות } מניות }	מנות	מנת מנת	מנה	A portion.
נשי	נשים	אשת	אשה	A woman.
ערי	עירים } ערים }	עיר	עיר	A city.

* Examples of nouns varied for number and regimen were given in the Grammar, (Chap. V.) but there are many varieties in the vowel points among nouns that are considered regular, which it is not necessary to show by multiplying examples.

[E.]

OF VERBS IN KAL.

The root of all verbs, except *ain doubled*, is in the third person masc. preter of kal, indicative.

It has been already remarked, (p. 15,) that the second radical of the verb has commonly pathah, sometimes tsere, holem, or kamets.

The second person sing. mas. of the preter, has sometimes ה paragogic; as בִּגְדָתָהּ. Verbs that end in ת, contract the ת radical, by dagesh forte, into ט servile, not only in this person, but whenever another ת follows it; as כָּרַטְתָּ for כָּרַתְתָּ.—נָתַן follows the same rule.

The second person sing. fem. if the last radical be ה or ע, has pathah instead of the first sheva; as לִקְחָתְּ, שָׁמַעְתְּ instead of לִקְחִיתְּ, &c.

In the first person sing. some verbs have hirik, instead of pathah, under the second radical; as יִלְדִּיתִי, שָׁאַלְתִּי instead of יִלְדִּיתִי, &c.

In the third person pl. masc. the ו is sometimes changed into kibbutz, under the last radical.

In the first person pl. verbs that end in נ lose the נ before the personal termination; as נָתַנְנוּ for נָתַנְנוּ.

In the *future tense* where the holem is used, the ו is inserted in the paradigm of the perfect verb; but it will be found, from reading the Hebrew scriptures, that holem is generally used without ו; as יִלְמַד, &c.

The third person sing. fem. has sometimes pathah under the second radical; as תִּדְבֹּק instead of תִּדְבֵּק.

In the first person sing. with ה paragogic, the last radical has kamets, and the second sheva; as אֶשְׁכְּבָה, אֶשְׁמְרָה.

In the *imperative* the second vowel, holem, often without the ו.

The masculine sing. so frequently takes ה paragogic, that it is sometimes called the sign of the imperative. This ה paragogic occasions a change of vowels; as שְׁמְרָה, זְכָרָה, instead of שָׁמַר, &c.

The *infinitive* and participles frequently have holem without the ו; and the vowels of the infinitive undergo a change with ה paragogic.

The participle *benoni* in two instances, תִּמְיָךְ, has hirik instead of tsere; sometimes pathah; as אֶבֶר, especially before the gutturals; as נֹטֵעַ for נֹטֵעַ.

Verbs quiescent in the first radical א

not only lose א in the first person future, but often take holem; as אֶמַר, אֶהָב, &c. also in other persons the א is sometimes lost; as תִּמְרוּ from אֶמַר, תִּמְךָ from אֶמַר, &c.

Verbs in niph'al.

A few verbs in the third person preter mas. end irregularly in holem.

Verbs ending in ת lose the ת before the persons whose final inflections begin with ת; as already remarked in kal.

In the future first person sing. the formative א has sometimes hirik instead of segol; as אֶדְרֹשׁ; so with ה paragogic; as אֶמְלִטָּה.

In some of the persons pathah is sometimes

found instead of tsere under the second radical; as תִּשְׁבֵּר, תִּזְכְּרָנָה, &c.

The infinitive ends frequently in holem; and sometimes preserves the characteristic ו; as נִשְׁאַל, נִלְחָם, &c.

Verbs in piel.

In this form and in pual grammarians remark, that the signification of the verb is more intense. But if this be true in some instances, it does not appear so often, or so clearly, as to authorise a general rule. Verbs intransitive in kal, generally become transitive in piel.

The third person preter mas. sing. frequently ends in pathah instead of tsere; especially if the second or third radical be a guttural or ר; as לָמַד, כָּתַח, &c.

Verbs in pual.

The preter tense often has kamets or kamets hateph instead of kibbutz; as שָׁדְדָה, כָּרַת, &c.

Verbs in hiphil.

In this form of the verb the ' characteristic is often thrown away after hirik, and hirik is frequently changed, especially in the future tense, into tsere.

The imperative mood sing. mas. has commonly tsere, as הִלְמַד; but with ה paragogic it is always with hirik; as הִצְלִיחָה: so also in the future tense.

When the last vowel is tsere, the yod quiescent is sometimes retained; as הִשְׁמִיד, &c. in the infinitive.

Verbs in hophal.

Instead of kamets hateph for the first vowel in this form of the verb, kibbutz frequently occurs; as הִשָּׁבַב, הִשָּׁלַךְ, in the preter; so also in the future and infinitive; and in the participle it is the prevailing form.

There are many other varieties in the pointing of the verbs, depending sometimes upon accents and gutturals, and sometimes being only exceptions to general rules.—To give a minute detail of these varieties, would require a treatise by itself.

NUMERALS.

Numbers are expressed by distinct words as well as by letters, and are either cardinals or ordinals.

*Ordinals.**Cardinals.*

Fem.	Mas.		Fem.	Mas.	
רִאשׁוֹנָה	רִאשׁוֹן	First.	אַחַת	אֶחָד	One.
שְׁנִיָּה	שְׁנִי	Second.	שְׁתֵּים	שְׁנַיִם	Two.
שְׁלִישִׁית	שְׁלִישִׁי	Third.	שְׁלֹשׁ	שְׁלֹשָׁה	Three.
רְבִיעִית	רְבִיעִי	Fourth.	אַרְבַּע	אַרְבַּעַה	Four.
חֲמִישִׁית	חֲמִישִׁי	Fifth.	חֲמֵשׁ	חֲמֵשָׁה	Five.
שִׁשִּׁית	שִׁשִּׁי	Sixth.	שֵׁשׁ	שֵׁשָׁה	Six.
שְׁבִיעִית	שְׁבִיעִי	Seventh.	שִׁבְעַת	שִׁבְעָה	Seven.
שְׁמִינִית	שְׁמִינִי	Eighth.	שְׁמֹנֶה	שְׁמֹנֶה	Eight.
תְּשִׁיעִית	תְּשִׁיעִי	Ninth.	תִּשְׁעַת	תִּשְׁעָה	Nine.
עֲשִׂירִית	עֲשִׂירִי	Tenth.	עֶשֶׂר	עֶשְׂרֵה	Ten.

From ten upwards, there is no difference between the ordinals and cardinals.

שְׁמֹנִים וְשָׁמֹנָה	Eighty eight	אַחַד עָשָׂר	} Eleven.
תִּשְׁעִים וְתֵשַׁע	Ninety nine	אַחַת עָשָׂרָה	
מֵאָה	One hundred	עֶשְׂרֵי עָשָׂרָה	} Twelve.
מֵאתִים	Two hundred	שְׁנֵי עָשָׂרָה	
שְׁלֹשׁ מֵאוֹת	Three hundred	שְׁנַיִם עָשָׂרָה	} Thirteen.
אֶלֶף	One thousand	שְׁלֹשׁ עָשָׂרָה	
אַלְפִים	Two thousand	עָשָׂרִים וְשֵׁשִׁים	Twenty two.
שְׁלֹשָׁת אֲלָפִים	Three thousand	שְׁלֹשִׁים וְשֵׁשׁ	Thirty three.
רְבֹּו רְבֹּו	} Ten thousand	אַרְבָּעִים וְאַרְבַּע	Forty four.
רִבְּבָה		חֲמִשִּׁים וְחָמֶשׁ	Fifty five.
רְבוּתִים	Twenty thous.	שִׁשִּׁים וְשֵׁשׁ	Sixty six.
שְׁלֹשִׁים אֶלֶף	Thirty thous.	שִׁבְעִים וְשֶׁבַע	Seventy seven.

CHANGES OF VOWELS.

When a word increases at the end, the vowels are frequently changed; and, in such changes, the vowel of the ultimate, penultimate, or antepenultimate syllable, is generally exchanged for a shorter.

Kamets penultimate, in the increase of gender and number, or by an affix, and also in regimen, is changed into sheva; as גְּדוּלָה from גְּדוֹל, דְּבָרִים, דְּבָר from דָּבַר with the affix, and דְּבָר in regimen, from the same.

Kamets antepenultimate, in verbs, is changed in the same manner; as לְמַדָּה becomes לְמַדָּתִי with the affix.

Kamets ultimate, in regimen, and before the grave affixes, is changed into pathah; as דְּבַר יְהוָה from דְּבָר, תּוֹרַתְכֶם from תּוֹרָה.

Tsere penultimate, in the increase, is changed into sheva; as from סֶפֶר, pl. סְפָרִים.

Tsere ultimate, in the increase, is changed into sheva; as עֲקָשִׁים from עֲקָשׁ; in regimen sometimes into pathah.

Holem penultimate, followed by segol, is changed into sheva; as קִמְצִים from קִמֵץ; frequently into kamets hateph, especially if the first letter be a guttural; as אִנְנֶה from אִנֵן.

Holem ultimate, in verbs, is changed into sheva; and so also in nouns before the grave affixes, unless a sheva follows; in which case it becomes kamets hateph.

Pathah penultimate, if another pathah follow, is changed, in the increase, into sheva; as שְׁעָרִים from שְׁעַר. *Pathah ultimate*, as in the same example, is changed into kamets, and on account of the affixes into sheva; as דְּבָשִׁי from דְּבַשׁ. In verbs that have ה paragogic, pathah final is changed into sheva, and with an affix, into kamets; as לְמַדְהָ from לְמַד, לְמַדְנִי from לְמַד.

Segol penultimate, in the increase, is changed into sheva; as פְּלָגִים from פְּלֵג; and segol *ultimate*, as in the same example, and also in the dual, is changed into kamets.

Simple or compound sheva occasions some alterations of the vowels.

The *gutturals*, in those cases in which other letters would have simple sheva, have one of the compounds.

A compound sheva generally causes the preceding letter to have the same vowel with which it is compounded: i. e. hateph pathah gives the preced-

ing letter a pathah ; hateph segol gives a segol ; and hateph kamets gives a kamets.

Sometimes in this case the compound loses its vowel, and becomes simple sheva.

If a simple sheva takes the place of a vowel that follows a compound sheva, the compound drops the sheva, or the vowel with which it is compounded ; as מַעֲשֵׂה from מַעֲשֵׂה, &c.

The gutturals, instead of hateph pathah, require pathah before them.

The gutturals and ה, not admitting dagesh, frequently cause a preceding short vowel to be changed into a long one ; pathah into kamets ; hirik or segol into tsere ; and kibbutz or kamets hateph into shurek or holem ; as מֶהֱמוֹן for מֶהֱמוֹן, &c.

The *accents* cause some alterations in the vowel points, especially the pauses, which change a short vowel into a long one, and sometimes one long vowel into another.

A long vowel is sometimes changed into a short one, a short into a long one, and one long or short vowel into another for the sake of *euphony*.

Note. The exceptions to the rules here given concerning the changes of vowels, are numerous ; but it is unnecessary to point out their varieties.

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